

DIALOGICAL

Discourses of SPIRITS

and DIVELS.

Declaring their proper essence, natures, dispositions, and operations: their possessions, and dispossessions: with other the appendantes, peculiarly appertaining to those speciall points. Verie conducent, and pertinent to the timely procuring of some Christian conformitie in iudgement: for the peaceable compounding of the late sprung controuersies concerning all such intricate and difficult doubts.

By } JOHN DEACON. } Preachers.
} JOHN WALKER. }

If there shall arise among you, a prophet, or a dreamer of dreames, & give thee a signe or woonder: and the signe or woonder which he haue tolde thee come to passe, saying: Let vs go after other gods which thou knowest not, and let vs serue them. Thou shalt not hearken to the words of that prophet, or to that dreamer of dreames: for, the Lord your God prooueth you, to know whether ye loue the Lord your God with all your hart, and with all your soule. *Dent. 13. 1. 2. 3.*

If any shall say vnto you, Lo heere is Christ, or there is Christ; Beleene them not therefore, for there shall arise false Christes, and false Prophets, and shall shew great signes and woonders: so that if it were possible, they should deceiue the verie elect. *Matth. 24. 23. 24.*

Aug. De Trinitate.

Quisquis audit, vel legit, vbi pariter certus est, pergat mecum: vbi pariter hæsitat, quærat mecum: vbi errorem suum cognoscit, redeat mecum: vbi mecum, reuocet me. Ita ingrediamur simul charitatis viam: tendentes ad eum, de quo scriptum est, quærite faciem eius semper. *That is,*

Whosoever heareth, or readeth, where he is perswaded with me, let him proceede with me: where he is doubtfull, let him inquire with me: where he acknowledgeth his error, let him returne with me: where he espieth mine, let him recall me. So shall we walke ioyntly together, in the way of charitie: going foreward towards him, of whom it is written, Seeke yee his face euermore.

Propugnaculum vitæ patientia.

L O N D I N I,
Impensis Geor. Bishop.

1 6 0 1.



*The Right Hon.^{ble} Algernon Capell,
Earl of Essex, Viscount Maldon, &
Baron Capell of Hadham. 1701*

TO THE RIGHT

Honorable and righteous Iudges,

Sir THOMAS EGERTON knight,

Lord Keeper of the great Seale of England:

Sir IOHN POPHAM knight, Lord cheefe Iustice

of England: Sir EDMUND ANDERSON knight, Lord

cheefe Iustice of the common Pleas: and Sir WILLIAM

PERIAM knight, Lord cheefe Baron of the Exchequer,

with other the most reuerend Iudges of the common

Lawes of England: I. D. and I. W. do hartily

wish all sauing knowledge in

Iesus Christ.



RIGHT Honorable Lords, you may not possiblie be ignorant of the late-bred broyles not long since brewed & broached at Nottingham, by meanes of Sommers his supposed possession and dispossession: especially, those selfesame broyles being estsoones reuiued since, and now also (by what priu-

ledge we worte not) so publikely reported in Print, as their flying rumours doe mightilie ouer-runne the whole Realme, yea, euen to the vttermoſt bordersthereof. We two, did undoubtedly assure our selues that the holie regard of Religion; of loyall obedience to her Maieſties Princely prerogatiue: of the publike peace of the Church: of due reuerence to her Maieſties positieue Lawes: of dutifull submission to the definitiue sentence of Iustice: of common humanitie towards the persons of men: yea, and of a carefull continuance of their honest reputations; woulde something haue restrained, if not
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utterly

The Epistle

utterly inhibited the parties (especially convicted) from the untimely attempting of any such vnorderly course, as now (by their newly published Pamphletes) they haue most vndutifully blazed abroad. And therefore, the Christian care of that their hoped moderate cariage, hath caused vs hitherto euen purposely to suppress this folowing Treatise, which (almost three yeeres since) we had euen carefully compyled, as a christian counter-checke to al such vnwoonted occurrents: yea, and this our former suppressing thereof, proceeded (we assure you) from a fellow-like feare of procuring untimely disgrace, and of adding affliction to the principall parties themselues. Esteeming it much better, to burie our precedent labours in the graue of forgetfulnes: then (by any their needlesse publishing) to procure a present disturbance, or to hatch a subsequent broyle in the Church, by pestering the same with such impertinent, obscure and needlesse paradoxes, as in their books are broched abroad. Howbeit, perceiuing the principall parties, with other their vnder-hand fauorites (as it were in a settled pertinacie) not onely to hold all those their former phantasticall toies with tooth and naile, but (which more is) thus preposterously, and (perhaps also with the secret support of their vnder-hand Fauorites) thus vndutifully to pursue the same with such publike disgrace of publike persons, notwithstanding any the precedent countermaunds, or definitiue determinations of publike authoritie: we verily thought, and our owne conscience did witnes against vs in the presence of God: that we might iustly be deemed too too irreligious towards the Lord: disloyall to her Maiesties Princely prerogatiue: ouer-much carelesse of publike peace: exceeding remisse concerning the positie Lawes of our land: most derogatorious to the definitiue sentence of iustice: monstrous inhumane towards the persons of men: yea, altogether carelesse of our honest reputations: if that light, which the Lord in mercie (we hope) hath reuealed

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unto vs, should now any longer Lie buried vnder a bushell, Math. 5. 15.
and not rather be set on a candlestick, for the better en-
lightning of all in the house concerning these intricate and
hidden mysteries. More especially now at this present, when
the fearefull infection of those their factious proceedings, so
vniuersally, and so dangerously ouerspreadeth it selfe: not vn-
like to the fretting Gangrena, or incurable Canker. 2. Tim. 2. 17.

Experienced Antiquaries (right honorable Lords) doe
verie well know, to what dangerous heads such siely begin-
nings, haue (by carelesse negligence) growen in continuance
of time: and therefore, euen the verie primarie appearan-
ces of euerie such fearefull occurrent, would be the more wa-
relie and more wisely nipt in the head, yea, and the streaming
courses thereof the more heedfully intercepted and stopped in
time for feare of ouerflowing the yoong buds of our holy Re-
ligion. For these speciall respects wee haue now proffered
our labours to publike view, and doe verie humble impor-
tune your Honors patronage, and fauourable protection for
them: so farre forth especially as they fully accord with the
infallible truth of the Scriptures.

We protest (right Honorable Lords) that we our selues
(in penning this Treatise) did euen purposely resolute with
our soules, to banish all partiall and priuate respects from out
of our breasts: as may (by the matter and method thereof)
verie plainly appeere to any indifferent Reader. Yea wee
wholie deuoted our selues, to penne onely such speciall points
as other writers report and record in their seuerall workes;
and which in our owne consciences (before the presence of
God) we are hitherto perswaded are vndoubtedly true: de-
siring with all our hearts to be better and more fully informed
(wherin we haply may erre) by the holie endeuours of such
as the Lord hath in mercie enlightened with a more sincere
and sanctified knowledge concerning these points. The spe-
ciall motives for our thus dedicating to your good Honors, all
ioynly

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ioynrly together this published Treatise: are these that follow in order.

1 *First, your wisdomes hauing heretofore, very orderlie enquired into, and iudicially determined the vndoubted truth of those the aforesaid occurrents: we verily perswaded our selues, that as you are therefore the most able, so would you be also the more willing, to approoue, or disprooue of our labors herein, according to those your former proceedings, and the holy directions of the eternall God.*

2 *The aduerse parties themselves, hauing (partly by their published Pamphlets, and partly also, by their priuate solicitours) verie often, and earnestly laboured, either all, or the most of your Honors to some fauourable regard of their languishing cause: wee in like manner (esteeming your wisdomes the most competent Iudges heerein) do therefore referre the due triall of our trauels, much rather to your Honors, then to any her Maiesties high Commissioners in Ecclesiasticall causes: partly, because, they (being themselves esteemed but parties herein, and openly challenged of vnequall proceedings) might haply be deemed by the aduerse part but incompetent Iudges: and partly, for that your good Honors especially, being euerie way free from such exception, may therefore, become the more willing to heare and determine the truth of these matters.*

3 *Moreouer, considering estsoones with our selues, that, those often, and earnest solicitings of parties on both sides (they arguing especially the controuerted causes with such flat oppositions) might haply but breed in your Honorable breasts, some scruple of conscience about the vndoubted truth of such intricate questions: we did therefore account it our bounden durie, to yeeld your good Honors our holiest supplies, for the better enlightning of your present iudgements in the hidden mysteries of those cloudie occurrents.*

4 *Lastly, your good Honors next vnder her supereminent highnes,*

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highnes, enjoying a primarie subordinate power concerning the authentick hearing and determining of such and so shamefull disorders as do daily discover themselves in those disordered persons, who seeke (in such a malcontented humour) to uphold, and maintaine those quaint matters in question: we were the rather induced to tender our travels to your Honorable protections. That so, your good Honors (by your approoved authoritie) might, the more authentically command the aduerse parties themselves, forthwith to desist from their former factious courses, and humbly submit to the truth of the Treatise, it being substantiallly sounde: or otherwise, in more dutifull sort to addresse their holiest endeouours to some sounder, and honest maner of answering, then hitherto they haue shewed to the world.

We looke euerie hower (right Honorable Lords to be notoriously branded with the blacke coale of vnchristian reproches, such and so scandalous are the cankered mowthes of some clamorous companions: who (not vnlike to the benumbing Torpedo) do purposely endeavour by their intoxicated and most slanderous reuilings, to astonish the verie hands of so many as presume to put penne to the paper, against any their irregular practises. Seeing therefore it is utterly impossible the Leopard should alter his spots, we ^{Ier. 13. 23.} do assuredly expect when their Pulpits shall ring out, and their night crowing Pamphlets proclaime to the world, that such two, are quite false from the brethren and their cause, they know not well what: that they are become Apostates, reuolters, backsliders, formalistes, and such as fawne on the state: and this onely, for that we fauour not forsooth, these their Cabalisticall conceits and phantasticall fooleries. Well, what soeuer they prate, we will undergo it with patience, not passing one pinne, to be iudged of them, or of any mans iudgement else: no, we iudge not ^{1. Cor. 4. 3. 4.} our owne selues. For, we know nothing by our owne

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selues:

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selues: and yet are we not thereby iustified: but he that iudgeth vs both is the Lord. *And as for that their odious name of Formalists: wherewith especially they sport themselves most in branding their brethren, we regard not therein their virulent reuilings on crush: hauing (in a more mature deliberation) experimented long since, the graue counsell of Drusius to sound verie sutable with the sacred Scriptures, saying thus. Esto potius cauda Leonum, quam caput Vulpium. Hoc est, da operam, vt potius sis postremus inter viros generosos: quam primus inter callidos versipelles. Be thou rather the verie taile of Lyons, then the head of Foxes. That is, do thou giue thy endeuour, to be rather the last, or the lowest among noble, and gentillike persons: then the first, or the highest, among that base crew of craftie undermining companions, and heere we haue set downe our rest.*

Hauing hitherto (right Honorable Lords) verie brieflie displaied our maine purpose concerning the first penning and publishing of this folowing Treatise: we do now (in all humble submission) refer our selues and our futes to your approoued considerations, and your good Honors to the almightie his holie directions, in this one and all other your iudiciall proceedings.
So be it.

Your good Honors verie humblie at
commaund in the Lord: and the Lord
his unwoorthiest on earth,

JOHN DEACON. }
JOHN WALKER. }

Ioh. Drusij
Adag. 2.
Haras in libro
Auo. th.
In Sanhedrin.
edit. Basiliens.
cap. 10.

To the godly affected Reader, I. D.
and I. VV. doe hartily wish the howerly
encrease of a true sauing knowledge, by the
reuelation of Iesus Christ.
So be it.



Good Christian Reader, we doe (in this following *treatise*) present to thy public consideration, our priuat opinion concerning the vndoubted *possession* and *dispossession* of *Diuels*. Assuring our selues to gaine forthwith thy holy approbation heerein: so farre forth especially, as thou perceiuest the same to fall forth pat in euerie point with the infallible truth of the Lord. The originall occasion of this our lately attempted enterprise: did *primarily* proceed from those late *unwoonted occurrents* which accidentally fell forth in our countrey, about the supposed *possession* and *dispossession* of *Sommers*. An *accident* (we doe freely confesse) no lesse notoriously known throughout the whole land then diuerly entertayned, according to the variable & diuers affections of men. The maine *argument* of the *treatise* it selfe, is a matter (we assure thee) not rashly resolved vpon, but seriously held and maintayned (by the one of vs especially) for many yeeres past: as five hundred yet liuing are able to witnes, and the other of vs also (in an *experimented* knowledge) both can and doth testifie the same by these presents. For the verie first newes of this newly supposed rare *accident*, recalling vs both afresh to some serious consideration of our former set *studies*: did so diuerly affect our *mindes* with a diuerse and contrarie *iudgement* (the one verie constantly *anouching*, the other no lesse confidently *impugning* that falsely pretended *action*) as we both became resolute (with tooth and nayle) to trie forth the certaine *truth* or *vntruth* at the least, of our sundrie conceits concerning the matter in *question*. Yea, and (which more is) we so deeply deuoted our selues to the timely support of
those

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Act. 15. 37. 38.

Cicero.

1. Cor. 1. 10. 11.

those our seuerall *opinions* : as no one labour (how loathsome
soeuer) was yrkesome vnto vs, which tended that way, but in
the least shew of appearance. For what one *Librarie* was vn-
ransackt, or learned *brother* vnconferred withall wheresoeuer
we came : to further vs both in those seuerall points we seuer-
ally held? What one iourney was refused, or present toyle
vnattempted, to trie forth the sound truth of such flying re-
ports as ranne all abroad : and all this for the more enabling,
and the better furnishing of vs to that our former determined
skirmish? What sundrie and often *recourses* the one to the
other? What *entercourse* of writings? What mutuall
conferences? What hot *disputes*? What *arguings*? What an-
swerings? What *replies*, and *reioynders* : or euer we could ficy
accord about the seuerall *questions* propounded betweene vs.
And (which is more to be considered) the *contention* it selfe
concerning these *matters*, it became no lesse violent then that
betweene *Paul* and *Barnabas*, about the hauing of *Iohn Marke*
in their companie : in so much as we eftsoones departed asun-
der the one from the other. Howbeit that onely wise God,
who turneth the infirmities of his *seruants* to the furtherance
of his glorie, he did so moderate our *mindes* concerning the
action in hande, as wee both of vs fully resolved to stande
fast to our *tacklings* : and thereupon also (by an inter-
changeable couenant) did forthwith conclude to continue
this newly attempted *controuersie*, vntill (by the verie sway of
truth) the one be enforced, *dare manus*, to hold forth the *hand*,
and submit to the other. And herein also we found euerie
hower, the fauorable assistance of *Gods holy spirit* for the time-
ly suggesting of many strange and vnwoonted *matters*, which
haue not hetherto beene vsually heard of concerning the
question it selfe. With these many *meditations* and seuerall
conferences we were wholly taken vp, till the verie *truth* it selfe
(as we verily belecue) began (after many debatinges and bic-
kerings) to breake forth like the *sunne* in his strength.
Whereupon also, we eftsoones began to *speake both of vs but*
one and the selfesame things : and (which more is) being now
knit together in one *minde* and one *iudgement* concerning
these seuerall matters, we determined forthwith to put
downe in writing, whatsoeuer had deliberately passed be-
twene vs. Purposing withall to vse the priuate contempla-
tion

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tion of these our *primarie labours*; as a prouoking sharpe spur to pricke vs eftsoones an ende vnto the timely vndertaking of the like priuate conference, in some other *matters* else of like waightie importance. That (being by this meanes sequestred quite from all secular cares) we might the more freely imploy our whole *mindes* to such secret *meditations* as should further the timely discharge of our seuerall *duties*. Perceiuing moreouer by the timely dispatch of this one intricate *matter*: that two *conscionable ministers* conioyning their studies (being both of them industrious & bent wholly in hart, to search and to find forth wisdom by all things that are done vnder beauen) might *Eccles. 1. 12. 13.* (by such mutuall endeouours) verie easily accomplish many profitable *workes* for themselves and some others. Howbeit, for the putting ouer of these our priuate labours to the *publike veiw of the world*, that (we assure thee) was neuer in our thoughts at the first: no, we did fully resolue to keepe these our *conferences*, from the sight of all others, saue onely our selues, for these following *reasons*. *Reasons for the hether to suppressing of this present treatise.*

First, we were greatly discouraged from the *publication* hereof in an onely regard of our proper *imperfections*, for the skilfull determining of such intricate doubts: acknowledging our manifold wants to be such & so great, as we were mightily afraid to put the due trial of our skil vpon *termes*. And for this cause we durst not attempt the tending of our owne, but hourelly expected from some others of more *maturity*; a booke *better ballanced*, for the timely encoūtring with such late bred *broiles* as concerned especially those vnwonted occurrents.

Secondly, our said purpose for publishing this *treatise*, was also eftsoones nipt in the head; by often recounting the *new-fangled nicenesse* of this present age: wherein, nothing almost, is now pleasing to any (especially the *curious companions*) but that which (being euery way concluded first in *scholasticall forme*) is also, very finely florished ouer with a *Ciceronian ver-nish*. And therefore perceiuing these our labors to come short of such reckoning: we verely perswaded our selues, that, this *plaine coine of ours*, would hardly passe with those *civicall censurers*, for currant good *paiment*.

Thirdly, the *maturity* and ripenesse of many *ministers*, and others among whom we conuerse: was not the least stoppage vnto vs. For, we are not ignorant, that men (now a daies) being

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ing very acute in conceite, & too too much ready (with eagle-like eyes) to prie exactly into any thing published in print: are euery way able, and apt enough also to *censure* (so sharply as may be) the *published labours* of others, how lazy or leaden-bee-led soeuer in laying foorth their owne proper *talents* to the greatest aduantage.

Fourthly, our *compassionable care to profit*, and our exceeding great *loathenesse to preiudice* the parties them selues, or to aggrauate (with the waight of one finger) the present afflictions of those whom this *treatise* of ours more especially concerns: hath hitherto forestalled our purpose from publishing our present labours. Being in very great feare that these our *pretious balmes* (how soeueraine soeuer) would rather breake their heads, then bind up their bleeding wounds: the *physicall composition* of our oile and our wine, it is so *untoothsome a triacle* to their *distempered humour*, and *vnflauory tast*.

Last y, we haue thus long been held back from making our *conferences* common to others, in an especiall regard of that *christian conceit* which we haue hitherto had of their christian *conformity* to a more dexterity: together with the needlesnes (as we thought) in publishing any other new *matter* concerning this argument. Both, because *authority* it selfe had seised vpon them long since: and for that also the *printed report* of the *commissioners iudiciall proceedings against them*, might (as we verily thought) haue been fully sufficient (for many respects) to quiet their *passionate spirits*, and to calme the turbulent *tempests* arising from thence. For, if the good man of God (he hauing a far better *cause* and *calling* then these men, to persist and hold out in his purpose attempted) did notwithstanding, very ductifully submit to *Amaziah his princely commaund* concerning his *silencing*: we verily perswaded our selues, that *Queene Elizabeths authenticall commission concerning ecclesiasticall persons and causes*, (in due regard of their *dueties* to God and her *Maiesty*) might haue enioined them, both to lay their hand on their mouth, and to put a present end to their further proceedings, in a practise especially so directly opposite to her *princely prerogative* so *authentically debated*, and the same so *iudicially also determined*. Loe, these (in effect) were the *maine reasons* them selues which hetherto with held vs both, from profering our labours to the *publique veine* of the world.

If

Psalm. 141. 5.
Ecc. 10. 34.

2. Chro. 15. 13.
14.

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If happily it seeme strang vnto any, that we should now so suddainely desist from such a determined purpose; it may please them to consider afresh, that, for as much as some male-factors (notwithstanding their palpable crimes) in a discontented humour, doe couertly vndermine and nibble in corners, the honourable credit of her *Maiesties high commission*: therefore *busie must needs haue a band*. And, in that onely respect (besides the importunities of such as haue eftsfoones consideredately perused the worke) we also our owne selues haue had our latter cogitations, concerning some seasonable manifestation thereof at this present, and that more especially for these following reasons.

Reasons, for the now publishing of this present treatise.

First, our hartly true zeale to the glory of God, the same also entermingled eftsfoones with some christian care for many poore ignorant soules, as also, with an vnfained loue of that truth, *qua nihil veretur nisi abscondi*, which feareth nothing more deeply, then to be fearefully entombed in the gulph of forgetfulnessse: doe, euen peremptorily prouoke vs both, to proceede recto pectore, with all integrity and vprightnesse of hart, in the now publishing of this our entended enterprize.

Tentative, for the now publishing of this present treatise.

Secondly, we are so much the more willingly drawn to exhibit our *trauels* to publique view: by how much we do now very plainly perceiue, that, our *Antagonists printed opinion*, concerning the perpetuity of such *supernaturall* and *miraculous* operations in these daies of the *Gospel*: doth fearefully shake, and very shrewdly vndermine the certeinty and vndoubted assurance of that *sacred religion* which we all iointly professe. For, if our said religion standeth perpetually in need to bee eftsfoones confirmed afresh, by the extraordinary scale of any such extraordinary or miraculous actions? How then should we certainly know when the vndoubted assurance thereof is certainly and sufficiently confirmed vnto vs? Sith that thing which eftsfoones admitteth such essentiall supplies: doth implicatiuely import some manner of imperfection, in some shew at the least.

Thirdly, we were also the rather perswaded thereto, in an especiall regard of that *fearfull effect* which must necessarily succeed so absurd a conceit. For this their pestilent opinion which concerneth the working of miracles in these daies of the *Gospel*, what doth it else (in effect) but iniuriously put vpon faith-

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Matth. 24. 23.

24.

Luc. 17. 31.

2. Thes. 2. 9. 10.

Hieron. de illu-
stribus.

Lactantius.

2. Sam. 1. 20.

Aristototeles.

Aristophanes.

1. Cor. 3. 4. 7.

faithfull professors, the lively cognizance, the linerie or badge of that Antichristian brood, to whom the vnwoonted accomplishment of such lying signes and woonders (by the speciall permission of God) doth peculiarly and properly appertaine from time to time. And therefore, that any true professour of the Gospell, should now appropriate that selfesame power to himselfe which onely is proper to Antichrist: ἡ πᾶτων φιλονίσκη, ἡ φίλων πᾶτωνίσκη: aut Plato Philonissar, aut Philo Platonissar: either the Protestant he plaies kindly the Papiſt, or the Papiſt he plaies correspondently the Protestant at least: for in this speciall point, the one is not apparantly discerned from the other.

Fourthly, we were now the more forward that way, because this their pestiferous opinion, doth offer directly a verie shrewd checke to such other verie reuerend Preachers, as either cannot or dare not (vpon any the like extraordinarie occasion) aduventure (hand ouer head) vpon any the like exordinarie course. For had not these preposterous practises with a prouident circumspection beene warily preuented in time: surely, the vulgar sort (whose shallow reach concerning especially such intricate cases, neque cælum neque terram attingere potest, and whose censure herein is like to be as Iohn in the pottage) they would (notwithstanding their wants whatsoeuer) vno ore, with one mouth (as it were) haue cried forth thus, M. Darel, M. Darel, he is τρεῦτόσκοπος, the onely Diuiner of signes and of woonders: his ministerie shall haue my onely applause. Yea, and (which more is) the very country Dames they would with their tating toongs haue told it in Gath, that M. Darel alone he hath Delphicum gladium, the double edged Delphicall sword: both to gard the good Christian, & to girde vp the Diuell in a corner. As for our filie Sir Iohn he is ὄνος ἄγων μυστήρια, Asinus portans mysteria, an asse in a fryers cowle, a cipher in Algurisme: or rather, a leaden sword in a siluer scabbard. And thus the whole countrey they would (in continuance of time) verie fearfully haue fallen vnto the Corinthian factions, some holding of Paul, and some of Apollos: where as it is the Lord alone who giues the encrease.

Fiftly, an apparant necessity for the now publishing of this or some other like treatise, very apparantly breakes forth to the view of the world: in an especiall regard of the great inconuenience, or rather the most palpable absurdity ensuing
so

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so absurd an opinion. For, if that with such other supposed miraculous actions, are now (as them selues very fondly auouch) effected by the onely vertue and power of the true iustifying faith: what wonderfull scruple of conscience might that so absurd a conceit procure to such silly poore soules, as (being easily soones perswaded of their iustifying faith) can at no hand effect the like admirable actions? Considering especially, that one and the selfesame faith, cannot possibly but haue (in some measure at least) the very selfesame effects.

Sixtly, we are now the more foreward in publishing these our late labours abroad to the world: as wel, to intimate our hartly desires for the timely satisfying of others, about the fearefull possessions, and dispossessions of diuels, as also (if this our proper opinion be deemed but doubtfull) to procure from some others of better ability, a more absolute censure, or iudiciall determination concerning these so intricate and doubtfull occurrences.

Seuenthly, we doe now the rather exhibit these our present conferences to the consideration of all: that we might (by this meanes) more especially make knowen to the world, our christian care for the timely recouery of the principall parties them selues: who (hauing hitherto, but lightly regarded the christian compassions of such as haue carefully sought their christian conuersion) must now (of necessity) be saved with feare, Iude 22. through a more violent withdrawing of them from the fier, according to Ben-Sirah his sacred aduise, saying thus as followeth.

לחבימא ברמיוא ולשטיוא ברמיוא, *id est.* Sapientem Ben-Sirah in suis proverbij. nutu; et stultum fuste. *Correct the wise with a nodde: and, the vn-* Item, citatur in libro dras dicitur. wise with a club. Signifying thereby vnto vs, that, whereas all manner of lenitie is foorthwith to be vsed towards those that are tractable: the knottie or knurrie hard logs, doe craue strong yron wedges, and many hard strokes to bring them in good order.

Eightly, we were also the more willing in this our determined purpose, the rather to put some present good ende (if we possibly might) to the indirect dealings, and preposterous proceedings of such as haue preposterously taken vpon them those preposterous practises. Who (being by all outward appearance of truth, and perhaps in their owne conscience to verie iudicially conuicted for grosse malefactors: doe notwithstanding

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Mat. 10. 20. 1. Pet. 2. 13. 17. Standing all this verie *unlaperly* endeuour to mannage their owne *contradictorie* courses, against the *authentick* counter-*mands* of her Maiesties lawfull authority. Yea, and this also with most apparant *deprauings*, *disgracings*, *reuilings* and *tauntings*. Moreouer, with *lying*, with *cogging* and *circumuenting* *denises*. Whereas *Ladie truth*, the more *simple* shee is, the more *shining* shee is: at no hand affecting any such *bumbasted* *bravados*, to support or beare vp her *unanswerable* *edicts*, how base or how simple soeuer in outward appearance.

Ninthly, we were lead in like manner to this late publike proceeding, in an especiall regard of our woonderfull lothnes that so many palpable vntruths, and such pestiferous *opinions* (as in those their published *Pamphlets* and printed *Apologies* are broached but lately abroad, to the dangerous bewitching and desperate enchanting of many poore ignorant *vnstable* *soules*) should so passe vnderhand *in the publike veiw* of *ragge* and *ragge*, without the timely controlement of any: or runne abroad (as they doe) from hand to hand for good currant payment, or euer they be tried with the *touch-stone* of truth, and before they be thoroughly waighed with the approoued *weights* of the *sanctuarie*: or not hauing vpon them some *discretiue* *stamp* or discerning *censure* at least.

Lastly, our *loyall* *obediencce*, and conscionable duties towards the timelie vpholding of the *Magistrates* authentick authoritie and credit, which these men (in all the rest, more especiallie, in that their verie last vndutifull deprauing *Pamphlets*) like petie yong presses, vnderminingly haue publisht in print, without any her Maiesties authentick priuiledge: was not (we assure thee) the least *motiue* in duty, (howsoeuer the last in degree) to this our lately pretended purpose. The premisses therefore exactly considered, & the reasons themselues being duly perpended in a more dutifull regard of her Maiesties *supereminent* *authoritie* ouer al persons & causes in Christ: we doubt not at all, but that (notwithstanding our former resolutions concerning the *respectiue* *suppressing* of these our private endeouours) the wiser sort, will verie willingly *dispencc* with their publishing now at this present especially: wherein (it may shrewdly be feared) the wilde trees of the Forrest doe conuertlie *combine* themselues of a verie set purpose to make the proud *bramble-bush* some mightie *Magnifico* in their secret *assemblies*. These occasions

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occasions considered with a right respect, we doubt not at all, but, that *this our now published Treatise*, will bee deemed as a *worde deliuered in due season*: to so many especially, as doe sincerely affect the glorie of God: as doe (with a prouident circumspection) endeuour to propagate the Gospel of Christ: brief- *Psal. 122. 6. 7.* lie, as doe conscionable praie for, and dutifullie pursue that prosperitie of *Ierusalem*, wherein *righteousnesse and peace haue* *Psal. 85. 10. 11.* *kissed each other*. As for the rest, we waight euerie hower when their *lawish toongs* will be *lashing abroad*, and their *intemperate pens* will be *Printing in corners*, King *Achab* his peremptorie proclamation against vs: exclaiming in their outrage, & crying vnto vs, *Haue you found vs, O our enemies, haue you found vs in-* *1 King. 21. 10.* *deed*. And will you in no wise prophesie any other but euill vnto vs? *1 King. 22. 8.*

Well, whatsoeuer will be the issue of that their intemperate humour, all their exceptions (how virulent soeuer) they must be such (we are sure) as concerne either our persons: or our cause at the least.

Their exceptions against our persons, they must respectiuelie concerne, either our skill in learning: or, our carriage of life. Touching any our great skill of learning, we both know, and do freely confesse (as before) that we are (euen in our owne eyes) *minimi Apostolorum*, the verie last and the least of ten thousand: that we were borne out of due time, and are vtterly vnwoorthy *1 Cor. 15. 8. 9.* the name of *publike preachers*. Howbeit, by the grace of God, we are that we are, & his graces (we hope) they were not bestowed upon vs in vaine. Besides all this, the more vnskillfull we be for such *publike writing*, the more able our aduersaries are (with their exceeding great skill) to answer whatsoeuer we write.

As for our carriage of life, their exceptions that way, they must haue a more speciall relation, either to our precedent: or to our now present practises at least.

Our precedent practises (when they were at the woorst) they were none other then those that doe ordinarily attend vpon the corrupt nature of men: and therefore howsoeuer they themselves (in any *Pharisaicall conceit* of their owne proper strength) may haply imagine themselves to be able to stand, *Luc. 18. 9. 11.* let them (if they be wise) beware least they fall. Howbeit, if for *12.* any matters past (either truely knowen, or vncharitably suspected) the vile venom of their venomous spirits would swell their cankred harts in sunder, vnlesse (after their accustomed

a

manner

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Bez. anno.
in Mai' 19.

Sam. 16. 9.
Aristophanes.

2. Sam. 16. 9.
10. 11. 12.

1. Cor. 4. 4.

Aristides.
Math. 7. 5.

manner with all men) they should *μεγαλυνται*, expose our persons to publike reproches: we will verie willingly vndergoe whatsoeuer disgrace the Lord (for this cause) alloteth vnto vs. And (which more is) we will with patience endure, that these furious dead dogs doe *Κύα δειν δολαφών*. *Canem excoriatam excoriare*: slay afresh our newly flaine carcases, and adde affliction to our affliction. Assuring our selues that our gracious God who giues them this leaue to curse poore David afresh (so soone as proud railing Shimei hath spit foorth his venomous spite to the full, and vented the vttermost force of his limited furie) he will then (in a great mercie) behold our afflictions this day, and bestow some present new blessing vpon vs.

Touching any our now present practises (howsoeuer the common calumniatours of men may happely meature the proportion of our steps, by their owne proper footings, and so ouerreache vs a large inch at the least) we doe here in the honour of Gods holy name (with the protestation of our harts) very freely acknowledge, that, albeit we our owne selues do know more by our selues then all the world else: yet (we praise our good God) we do (at this present) know nothing by our selues that may make vs afraid to confront the very holiest of them all to their face; though (notwithstanding all this) we are not therefore iustified in the presence of him who iudgeth the hart. In the meane time, we thinke it some part of brotherly duty, to forewarne all those our calumnious accusers of this; namely, that if they still make it their speciall glory to vndergo the gung-farmers office, or if they doe still take a singular pleasure to be rising and raking in euery mans channel euen vp to their elbows: they may happily (in the end) defile their faire fingers, and procure a foule sauour to their owne proper persons. And therefore we do frendly aduise them, to desist from those *culion-like courses in time*: or if (because *antiquum obtinet Crito*) their ratling toongs must needs be tampring that way in corners at least: then, let them begin first (as we say) *ab ipso lare*, to be holy at home: let them first make a Saint of their owne proper shrine: yea let them first pull foorth the beame from their owne, or euer they entermeddle with the little moate in their poore brothers eie. Otherwise, they should shew them selues very like to the slouenly barber, who (being too curious in cutting, in washing and in trimming of others) hath no care at all how defor-

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deformedly he seemeth him selfe. Or, like to the *curious eye*, which very readily espieth the *least spot* that may be in any one member of the body: but, beholdeth not the foule vgly *blemishes* it hath in it selfe. Briefly, else should they declare themselves to be the *hundred eyed Argos* in other mens matters: but, the *one eyed Polyphemus* in their proper affaires: according to the old *rustick verses* saing thus.

In rebus proprijs ijt Argus in Polyphemum.

Rebus in alterius, transit Polyphemus in Argum.

Proud Argus, he plaieth Polyphemus at home:

Polyphemus plaieth Argus abroad like a mome.

Briefly, let them withall assure them selues, that howsoever we two doe determine with *Drusus* and say, *Audire praestat, quam dicere maledicta*: It is much better to here euil of our selues, then to speake any euil of another) yet, eftsoones it so comes to passe, vt, *qui pergit quæ vult dicere, quæ non vult audire*, that he which takes pleasure to speake what he please, he must now and then be content to heare what he would not: according to our english prouerbe which saith: *qui mockat mockabitur*: he that mocketh others in *Elie*, shalbe mocked him selfe at *Abington*. And all this (in the iust indgment of God) is but *lex talionis*, the rendring of like for like.

In Gemara cap. 6.

Item in Glossa Thalmudica.

In Elie, id est, in the height of his pride.

At Abington, id est, on the gallowses that Northhamptonshire feolons are hanged vpon.

Their exceptions more especially concerning our cause, they are such as respect either the *matter* it selfe, or our *manner* of handling the same.

The *matter* it selfe whatsoeuer, we doe freely offer to their *publike view* and are verie well willing the *truth* thereof; be tried downe to the *branne*. In the triall whereof, if happely it fall foorth to be either *hay*, or *straw*, or *stubble*, and so by consequence become vtterly vnfit for the *building in hand*: we are content that the same be foorth with reiected of all, as a *roauing rapsody* vnworthy the reading.

1. Cor. 3. 12. 13.

Touching our *manner of handling the cause*, their exceptions that way must necessarily be such as concerne the very *forme* it selfe: or our *order in following the same*.

First for the *forme* it selfe, the same (you see) is *Dialogicall*: the which forme (we are sure) is no lesse *ancient* then *authentically* approoued of all, and therefore we know no one *reason* as yet, why we also our selues may not iustly challenge the *primledge* thereof if we please. If any may happily imagine we

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haue purposedly propounded to our selues this *dialogizing* manner of dealing of a very set purpose : to the end, that by such a *protopopæia*, or faining of *persons*, we might gaine greater liberty to propound what seemeth good to our selues, and to girde at whose *persons* we please : our answer is this, that, the *speakers* produced in this present *discourse*, they are such as directly concerne the *matters in question* : and therefore, no man may iustly be offended therat, but he only that is tainted with those erronious *absurdities*, which vnder that name, are so couertly touched. Neither may any be iustly grieued, that we haue put downe manie moe *objections*, then our *aduersaries* woulde euer haue made : for therein, we haue rather *furthered*, then *founded* the free passage of their *cause* whatsoever. Yea, much more for mannaging their *cause*, is propounded by vs, then hath hitherto beene heard from themselves, or from any their *favorites* : although wee haue purposedly *ploughed with their beyfour* from time to time, that we might be the more readie in *reading their riddle*. And therefore, they haue no reason to be grieued against vs for any thing, vnlesse happily for this : namely, for that (to spare them a labour) we haue framed them their *answere* aforehand, and buttoned vp their lips, or euer they begin to speake.

Lastly, for our order in *folowing the cause* : we wotte not well what to *answere*, before wee heare what they *object*. In the meane time, this we plainly protest; that if we haue beene to *briefe* : it was because we principally effected thy ease. If we haue been too *tedious* : the more was our toile. If we haue been too *soft* : it was in regard of thy holy sinceritie. If we haue beene something too *sharpe* : it was in respect of the *parties* vnfauerie taste. If we haue beene too *milde* : it was purposedly done to breake (*with Goates bloud*) their *Adamant harts*. If we haue beene too *bitter* : that bitternes proceedes not from our *maner of handling*, but is onely in the *bad matter of their humour*, apprehending the same. If we haue beene too *remisse* in our *answers* : it was, because we found themselves *ouer retchlesse* in all their *replies*. If we haue beene too *rough* in *reprooving* : it was onelie, because *experience* hath taught vs, that the *restie dull Iade*, doth stand in most neede of the *roughest rider* of all, to *curry his coate*. Briefly, *whatsoeuer we haue beene* : for their owne, and thy sake we haue *beene the same*, as knoweth best the searcher of all *harts*.

Indg. 14. 18.

2 Cor. 9. 22.

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harts. For as we haue set downe nothing but that, which (before God) we are hitherto perswaded is true : so haue we laboured with all our endeouors, to drawe thee and them to the timely participation thereof. And therefore, let *matter* and *maner* be what it will be : let vs finde this effect, and we desire no fauour at all in their *answere*. Onely, this is all we require for the present : namely, that the *Answerer* would put downe his owne name to his *answere* : that so, we our selues in *replying*, and they in *impugning*, may mutually know our proper *Antagonists*, which we holde a verie dutifull, an vpright, and honest proceeding. Otherwise, wee may iustly imagine, that they do either distrust their owne cause : or stand in some feare of discredit concerning the same. This course (gentle Reader) if haply our *night-birds* refuse, and yet notwithstanding will couertly flutter their wings, and keepe a vengeable coyle in *Conuenticles* and corners, like the *Owle* in an *Iuie bush* that dares not endure the birdes of the day : then (for thy further satisfaction heerein) do thou eftsoones propound to the parties themselves and their *favorites* whatsoeuer, these folowing *Queres*.

- I Let it first be enquired, whether our gracious *Queene* *Queres, concerning the*
Elizabeth hath absolute authoritie from God (for the timely preuenting of *errours*, of *schismes*, and of *facti-* *publicke priu-*
ons, as also, for the happie continuance of *publicke* *ledge, for Prin-*
peace) to establish in any her princely *Dominions* an v- *ting, and pub-*
uniforme order; that, no one *Booke*, *Pamphlet*, or *Paper* *lishing Booke.*
whatsoeuer shall be publisht in *Print*, before the same be exactly reuiewed by some *speciall persons* deputed thereunto, and haue also a *publicke priuiledge* from vnder their hands for such publicke passage?
- 2 Whether all true harted subiects (euen in conscience towards God and her Maiestie) be not very strictlie bound to a precise obseruation of such an *established order* : and that therefore, when any *erronious* or *offensiu*e opinion shall passe from the *Presse* with *publicke priuiledge*; whether the partie himselfe who espieth and desireth presently to encounter therewith, be

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not (before he shall publikelie proceed to such *publike encounter*) bound in conscience and dutie, first to *intimate that error to publike authoritie*: that by such *intimation*, either the *author of the error* may be made to *retract* it, or the *partie enforming*, at least may obtaine a *speciall Commission* for some orderly proceeding in the publike confutation thereof.

- 3 Lastly, whether such, & so many Bookes, pamphlets, or papers whatsoever, as heeretofore, or heereafter do couertly passe vnderhand from the *Presse* in a *contrarie course*: be not (in an especiall regard of that *authenticall order*) verie highly *displeasing to God*, and greatly *derogatorious to her Maiesties prerogative royall*, concerning all *persons and causes in Christ*: and whether those *Bookes, pamphlets, or papers* so disorderly published abroad, are not (for such vndutifull disorder) to be iustly esteemed of all true harted *subiects*, such *dangerous libels* as doe *insolently encounter with*, and directly *undermine her Maiesties princely preheminance*: and that therefore, the verie *authors* themselves, they are to be reputed and punished as *pestiferous Libellours against publike authoritie*?

When the maine parties themselves, or the *malcontented papists*, whom (as *miracle-mongers*) we haue throughout our whole *treatise* euen purpolly matched together, and endeouored (with one and the selfesame stone) to beat downe for iangling *blacke-birds* both at a clap. When as they (we say) or any one of them all haue fully resolved thy *minde* concerning these *Queres*: then let them (in Gods holy name) verie freely proceed in their *answere* and spare not.

Otherwise, if (in an onely distrust of their *cause*) they shall yet couer their *weaknes*, and excuse their not *answering* for want of *authoritie*: it shall be their best, either humbly to submit themselves to her Maiestie, or all ioyntly together (with the proscribed *Apollonists* before *Apollo his golden tables*) verie pitifully to bewaile the irrecoverable subuersion of their
seducing

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seducing *oracles*, through the manifestation and mightie power of the *Gospel*, crying thus :

Οἱ δὲ μοι τριπόδες συναχέσθε, οἶχετ' Ἀπόλλων.

Hec tripodes lugete, perit praeagus Apollo, i.

Ay me alas tripodes, perisheth presager Apollo.

*Eugubinus, de
perenni Phi-
losop. lib. 3.*

These things thus dispatched in order, it followeth now verie fitly in place to vnfold vnto thee the whole platforme obserued throughout the whole worke.

First, therefore we haue *alphabetically* put downe the seuerall names of the seuerall *authors*, whose seuerall authorities are purposely by vs produced : to the ende that whosoever will, may (by knowing their names) make diligent inquirie into all the *quotations*, and see whether we of our selues haue propounded any one point, which some others of *antiquitie* haue not before vs directly pointed vnto.

Then next, we haue placed in order the *seuerall arguments* of eche seuerall *Dialogue* : to the ende that such and so many good *soules* as (being perswaded of *some points*) are yet verie doubtfull concerning some other : might (if they please not to peruse the whole) make their speciall choice of that which they chiefly affect.

In like manner, we haue *methodically* prefixed before the maine *treatise* it selfe, a brieft *Analysis* or summarie *resolution* of al the whole *tractate* : and al this of very set purpose to propound to thy view (at a blush) the whole bodie of the *Booke*, and the verie strict *order* it selfe, which (albeit the whole be deuided into *Dialogicall Discourses*) we haue precisely obserued throughout the whole worke.

After all this, we haue put downe the *maine discourse* in a *Dialogicall forme*, and purposely produced fixe such seuerall *speakers* therein, as should by their seuerall *significant names*, supply whatsoeuer might tend to the timely effecting of an absolute *tractate* concerning such matters.

For first, *Philologus* signifieth a *Louer of talke* : and representeth such *persons* as trudge to and fro ; tatling these newes without any regard or due search into the soundnes thereof.

Then next *Pneumatomachus*, signifieth a *fighter* or *contender against the essentiall being of Spirits* : and representeth those *Swinish Saduces* of old, and those godles *Atheistes* now in our daies, who hold there are neither *Spirits* nor *Diuels*.

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Then thirdly, *Lycanthropus*, signifieth a man essentially transformed to a wolfe: and representeth such persons as do hold (with tooth and naile) the transformation of diuels.

Then fourthly, *Exorcistes* signifieth a coniuromr or caster forth of spirits and diuels: and representeth those persons that doe hold (in these daies of the Gospel) a real, or actual possession of diuels at the least.

Then fifthly, *Physiologus* signifieth a discourser of natures secretes, or a naturall philosopher: and representeth such persons as (by the onely light of reason) are able to discover the grosse and palpable absurdities, ensuing such phantastical & absurd opiniōs.

Then lastly, *Orthodoxus* signifieth one of an approoued or vpright iudgement: and representeth all such illumined diuines and others, as are able by the sway of reason, the authority of writers, and plaine euidence of scripture to censure the obiections, and very soundly to set downe the infallible truth. Al these are introduced as actors in these our discourses: the which also we haue purposely deuided into eleuen seuerall dialogues. And this, partly, for an ease to thy memory by auoiding that intricate, that endlesse and tedious toile, which otherwise would haue wearied thy spirits: if (without intermission) thou haddest been intirely tied to the whole treatise it selfe. And partly also, to point forth vnto thee the principall matters which are principally handled throughout the whole work.

Lastly, we haue in the end of the booke, summarily also annexed a table of all the principall points, the speciall matters, the seuerall syllogismes, and the sundry expositions of such places of scripture, as are any way pertinent to the maine purpose it selfe: that, by the onely direction thereof, thou maist find forth (with a trice) whatsoeuer thou wishest to see concerning such rare and vnwonted occurrents.

And now (gentle Reader) least happily the curious fort should cry out and say, *Quid de pusillis tam magna proemia?* What needs so great a cry for so little wool? we will therefore no longer withhold thee from the treatise it selfe. Beseeching the God of peace, to giue thee peace alwaies, by all meanes. Grace be with all them that loue the Lord Iesus to their immortality. Euen so: come Lord Iesu. So be it: Amen.

Thine euer in the Lord,

I. D. I. W.

The names of the feuerall Authors.

A

A *Vlerius Augustinus.*
Ambrosius.
Athanasius.
Aries Montanus.
Author de eccles. dogm.
Andreas Hierosolomit.
Alexander Aphrodisæus.
Augustin. Marloratus.
Amandus Polanus.
Albertus Magnus.
Andreas willet.
Auicenna.
Aetius.
Aristides.
Aristoteles.
Adamus Hill.
Aristophanes.

B

B *Asilius Magnus.*
Beda presbyter,
Bernardus.
Benedictus Pererius.
Benedictus Aretius.
Bee-hyue.
Bristow.
Ben-Sirah.

C

C *Cyprianus.*
Cyrillus.
Caietanus.
Cælius Rhodiginus.
Cardanus.
Cassianus.
Carolus Magnus.
Concilium Acquirense.
Concilium Ancyranum.
Concilium Bracharense.
Concilium Lateran.
Cicero.

D

D *Rufius.*
Damascenus.
Dionysius.
Destructorium vitiorum.
Decretalia.
Didimus Alexandrinus.

E

E *Piphanus.*
Eusebius.
Eucherius.
Erasmus Rhoterodam.
Erasmus

The names of the

Erasmus Sarcerius.
Emanuel Tremelius.
Edwardus Dearing.
Eugubinus.

F

F *Racastorius.*
Franciscus Georgius.
Fulgentius.
Franciscus Titelman.

G

G *Regorius.*
Gregorius Magnus.
Gregorius Nazianzen.
Gregorius I. Rom.
Gilbertus Longolus.
Glossa ordinaria.
Gryllandus.
Gemnasius.
Gratianus.
Georgius Ioyns.
Georgius Alley.
Georgius Gifford.

H

H *Vgo Etherianus.*
Hilarius.
Hieronimus.
Hieronimus Zanchius.
Henricus Bullinger.

Hypocrates.
Horatius.
Hermes Trismegistus.
Hugo Cardinalis.
Harmonia confessionum.
Henricus Iaakob.
Hortus sanitatis.

I

I *Ossephus.*
Isidorus.
Iacobus Pamelius.
Iohannes Brentius.
Iohannes Drusius.
Iohannes Chrysostomus.
Iohannes Caluinus.
Iohannes Piscator.
Iohannes Auenarius.
Iohannes Ferus.
Iohannes Wierus.
Iohannes Vulcurio.
Iohannes Bromyard.
Iohannes King.
Iohannes Bodin.
Iustinus Martyr.
Iulius Scaliger.
Iohannes Darel.
Iohannes Gorraeus.

L

L *Ambertus Danaus.*
Leonardus Culmanus.
Leonar-

seuerall Authors.

Leonardus Fuchsius.
Laurentius Codmanus.
Lauaterus.
Lewinius Lemnius.
Ludolphus.
Lucas Lossius.
Legenda aurea.
Lucianus.

M

M *Artinus Bucerus.*
M. in historijs.
Methodius.
Michael Psellus.
Marcilius Ficinius.
Malmesburius.
Malleus mallificarum.
Marcus Vigerius.
Moses Barsephus.
Moses Pellacherns.

N

N *Icephoras.*
Nicholaus Lyra.
Nicholaus Hemingius.
Nichol. Selneccerus.
Narration of Darel.

O

O *Tho Casmannus.*
Origines.

P

P *Aulus Frisius.*
Patricius.
Paulus AEgenitus.
Paulus Burgenfis.
Petrus Martyrus.
Petrus Lambertus.
Petrus Thyreus.
Philosophus.
Pellicanus.
Philippus Barough.
Plinius.
Plutarchus.
Pompanatius.
Prosper.
Proclus.
Pythagoras.

R

R *D. Kimhi.*
Rodolphus Gualterus.
Robertus Rollocus.
Reginaldus Skotus.
Rhemish Testament.
Robertus Pontus.
Ruffinus.

S

S *Ebastianus Martyr.*
Stenchus Eugubinus.
Strabus

The names of the, &c.

Strabus.

Sanhedrin editio Basiliens.

W

T

T *Ertullianus.*
Thomas Aquinas.

Theophylactus.

Theodoretus.

Theodorus Beza.

Theopolus.

Timotheus Brichtus.

Tatianus.

Thomas Cooperus.

W *Olfgangus Muscul.*
Wilel. Minatensis.

Wilhelmus Fulke.

Wilhelmus Perkins.

X

Xantis Pagninus.

Z

Zozomenus.

FINIS.



The seuerall arguments of the
seuerall Dialogues follow-
ing in order.

The first Dialogue. pag. 1.
The Argument.

1 **T**hat there are essentiall Spirits and Diuels, as appeereth plainelie, from their essentiall creations, and effectuall operations. Their spirituall and substantiall being.

The second Dialogue. pag. 31.
The Argument.

2 **T**he power of Spirits and Diuels. Their possession, what it is with the seuerall parts thereof. And whether the Diuell doth essentially enter into the possessed mans minde or not?

The third Dialogue. pag. 64.
The Argument.

3 **W**hether Spirits and Diuels doe essentially enter into the possessed mans bodie, or not? And, whether for that purpose, they haue peculiar to themselves, their true naturall bodies.

The fourth Dialogue. pag. 99.
The Argument.

4 **W**hether Spirits and Diuels can assume to themselves true naturall bodies? What bodies

The seuerall Arguments.

dies they are said to assume? And, how those Scriptures are to be vnderstood, which be for this purpose produced?

The fifth Dialogue. *pag.* 165.

The Argument.

5 **W**Hether Spirits and Diuels can essentiallie transforme themselves into any true naturall bodie? And how those Scriptures are to be vnderstood, which many produce for that purpose?

The sixt Dialogue. *pag.* 131.

The Argument.

6 **O**F actuall possession, what it is? And whether Spirits and Diuels (in these daies of the Gospell) do now actually possesse either the minde or the bodie: by any extraordinarie afflicting or vexing?

The seuenth Dialogue. *pag.* 199.

The Argument.

7 **C**ommon experience what it is? Whether the actuall possession of Spirits and Diuels, especially that supposed in the yoong man at Mahgnitton may be prooued thereby? And of the Diuell his power of obsession.

The eight Dialogue. *pag.* 232.

The Argument.

8 **O**F the vndoubted true force, for the timely subduing of this the forenamed power of the Diuell. Whether any created meanes may therein preuaile?

The severall Arguments.

uaile? And, whether praier and fasting haue any power in themselues to effect such a worke?

The ninth Dialogue. *pag.* 263.

The Argument.

9 **W**Hether praier and fasting be established by Christ, as a perpetuall ordinarie meanes for the powerfull expelling of Spirits and Diuels? Whether the power therein be a vocall or a personall power? Or, whether a true iustifying faith (apprehending some supernaturall power of God) doth effect that worke?

The tenth Dialogue. *pag.* 304.

The Argument.

10 **W**Hether a miraculous faith (apprehending the power of God for the powerfull expelling of Diuels) be yet still continued? what a true miracle is? And whether the working of miracles be now fullie determined in the true Churches of Christ?

The eleuenth Dialogue. *pag.* 339.

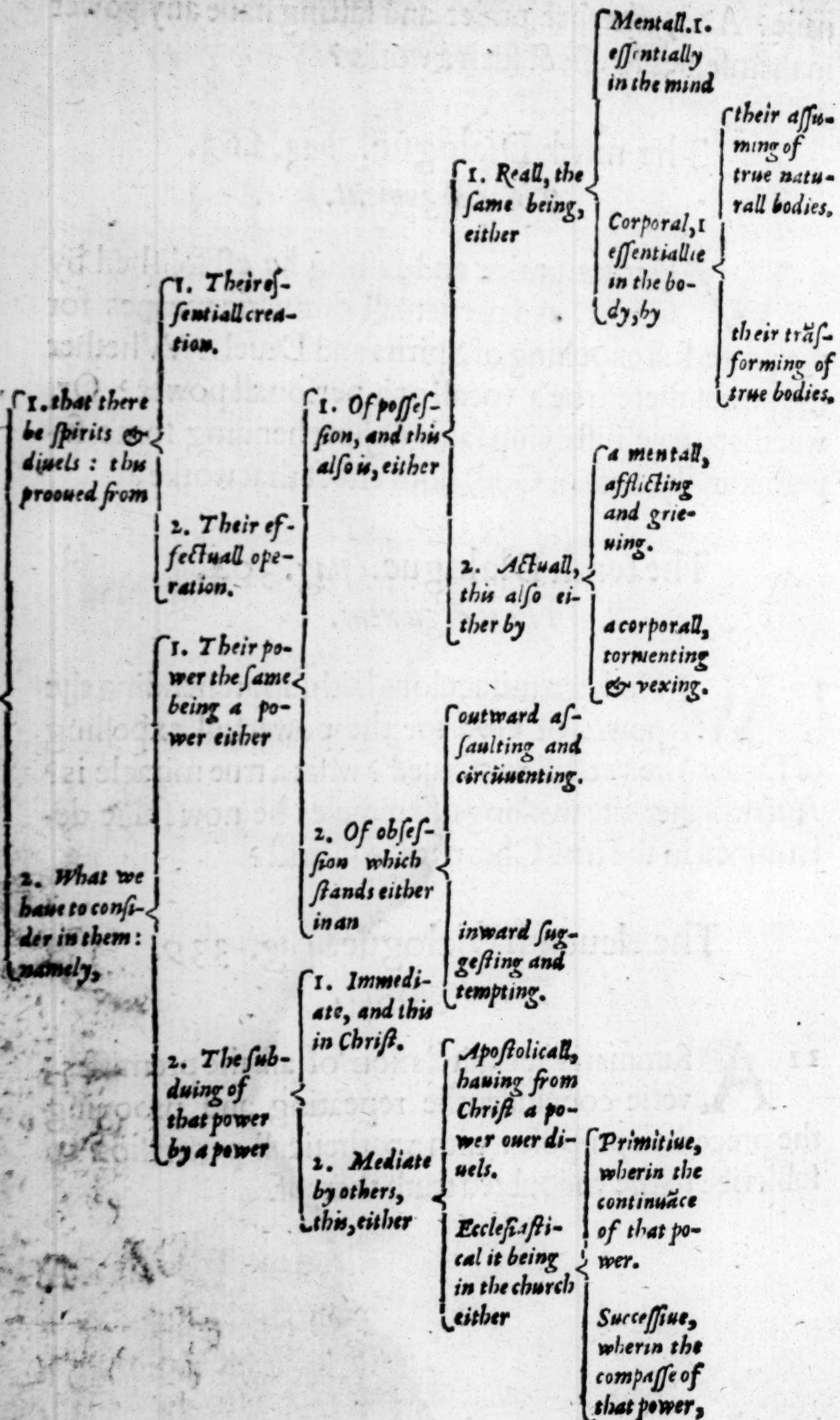
The Argument.

11 **A** summarie recapitulation of all the premisses, verie concludentlie repeating and proouing the precedent purpose: with a patheticall perswasion to subscribe to the vndoubted truth thereof.

A

**A briefe Analysis, or summarie resolution of this present
treatise: the same affoording unto vs**

**Certaine
Dialogicall
discourses:
declaring
especially**





DIALOGICALL

discourses, of SPIRITS
and DIVELS.

The first Dialogue.

THE ARGUMENT.

*That there are essentiall Spirits and Divels as, appeareth
plainely by their creation, and operation: Their spirituall
and substantiall being.*

The speakers names.

{ PHILOLOGVS.	{ PHYSIOLOGVS.
{ LYCANTHROPVS.	{ ORTHODOXVS.
{ PNEUMATOMACHVS.	{ EXORCISTES.

Philologus.



Hat *Lycanthropus*? and you maister
Pneumatomachus, my olde compani-
ons? well mette at this present. From
whence come you? & whether walke
you so fast, if a man may be bolde to
enquire the same at your hands: with-
out offending your persons, or hinde-
ring your busines.

Lycanthropus.

We come euen now from that famous citie *Mabguiton*,
my good friend *Philologus*: and are presently travelling to-
wards the Iland of *Eirwab* with speede, vpon verie speciall
and vrgent busines: concerning the glorie of God and the
good of his Church.

B

Philologus.

**A briefe Analysis, or summarie resolution of this present
treatise: the same affoording unto vs**

**Certaine
Dialogicall
discourses:
declaring
especially**

1. that there
be spirits &
diuels: thus
prooued from

2. What we
haue to consi-
der in them:
namely,

1. Their of-
fentiall crea-
tion.

2. Their ef-
fectuall ope-
ration.

1. Their po-
wer the same
being a po-
wer either

2. The sub-
duing of
that power
by a power

1. Of posses-
sion, and this
also is, either

2. Of obfes-
sion which
stands either
in an

1. Immedi-
ate, and this
in Christ.

2. Mediate
by others,
this, either

1. Reall, the
same being,
either

2. Actuall,
this also ei-
ther by

outward as-
saulting and
circuuenting.

inward sug-
gesting and
tempting.

Apostolicall,
hawing from
Christ a po-
wer ouer di-
uels.

Ecclesiasti-
cal it being
in the church
either

Mentall, i.
essentially
in the mind

Corporal, i.
essentially
in the bo-
dy, by

a mentall,
afflicting
and grie-
uing.

a corporall,
tormenting
& vexing.

their assu-
ming of
true natu-
rall bodies.

their tras-
forming of
true bodies.

Primitive,
wherin the
continuace
of that po-
wer.

Successiue,
wherin the
compasse of
that power,



DIALOGICALL

discourses, of SPIRITS
and DIVELS.

The first Dialogue.

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plainely by their creation, and operation: Their spirituall
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Hat *Lycanthropus*? and you maister
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enquire the same at your hands: with-
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ring your busines.

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wards the Iland of *Eirwab* with speede, vpon verie speciall
and vrgent busines: concerning the glorie of God and the
good of his Church.

B.

Philologus.

The first Dialogue.

Philologus.

What newes from *Mahgniton* I pray you?

Lycanthropus.

Newes fir^t the strangest newes I assure you that hath been heard of this hundred yeeres.

Philologus.

What newes is that?

Lycanthropus.

Of a yoong man there. Who being *reallie* posselt with a *Diuell*: was very strangely, or rather *miraculously* deliuered by *prayer* and *fasting*.

Philologus.

Math. 17. 21.
Marc. 9. 29.

How strange newes soeuer the same seemeth to vs, verie certaine it is, as appeeres in the Gospel: that *Diuells* haue been driuen forth by *prayer* and *fasting*. Howbeit, that the *Diuell* should now in these daies of the Gospel, haue a *reall* possession in any: is greatly doubted of the molt, and very flatly denied of some.

Lycanthropus.

The *real* possession of *Diuells* may iustly be called in *questi- on*, if *Pneumatomachus* his opinion be canonized for currant: who very confidently auoucheth, that there are neither *Spi- rits* nor *Diuells* at all. Which being so: howe should there be a *reall* possession of *Diuells* in any?

Philologus.

Verie true: for *Diuells* must first *be*, before they can haue a *reall* possession in men. But, *Pneumatomachus* he holds (I am sure) no such opinion: vnlesse it be for *argument* sake.

Pneumatomachus.

Yes, I am verie confident therein I assure you. And about that point, my neighbour *Lycanthropus* and my selfe: haue held a hot *dispute* all the way we haue come. But, being neither of vs satisfied with the others *reply*, we iointly concluded to refer the whole decision of these *controuerfies*, to maister *Ortho- doxus* his determination: promising each other, to rest satis- fied herein, vpon his resolute *iudgement*, and thereupon, we are now trauellling towards the Iland of *Eirewab*, for that selfe- same purpose.

Philologus.

Such conferences I assure you are both commendable and com-

The first Dialogue.

3

comfortable, especially in trauell: for they do sharpen the witte, delight the minde, and make the journey seeme short and sweete. And herein withal, you are woorthie great praise, both because you doe passe forth the time in profitable talke as you trauell: and for that also (being loth to loose the fruite of your conference, you doe so friendly and so freely, referre your selues to the iudgement of such as are able, and willing to determine your doubts. Howbeit, our meeting is wrought (I perceiue) by the speciall providence of God. For this I dare tell you for truth, that maister *Orthodoxus*, he is not euen now in the Iland of *Eirwab*, but newly remooued into the confines of *Eibrad*: entending this winter to sojourne there, with one maister *Physiologus* his faithfull friend, of very purpose to conferre with the *Exorcist* himselfe that cast forth the *spirite*, for the benefite of which conference, I also am now traueilling thither my selfe. And therefore if it please you, I shal not onely be glad of your companies: but will verie carefully conduct you the way.

Pneumatomachus.

With all my hart, if *Lycanthopus* consent to the same.

Lycanthropus.

Else should I dissent from the singular providence of God.

Philologus.

Well then, let vs legge it a little. And, doe tell me as we trauell (I pray you) the strange maner of the yoongman his handling, in that fearefull possession.

Pneumatomachus.

Ah *Philologus*, your eares (I perceiue) they are itching after some tidings-bringer of new found *Dinels*. Howbeit because my neighbour *Licanthropus* hath beene, and is now ouer credulous concerning such *Legerdemaines*, I doe leane the relation wholly to him: who shall (for publishing these vnwonted wonderments) haue the whole glorie, or shame, to himselfe alone.

Licanthropus.

As I hunt after no glorie: so, I hope I shall reape no reproche at all for reporting these newes. The rather, because my maine purpose in publishing them, is, and shal be for none other respect in the world: but, to lay open the *Dinels* inueterate malice, mans miserable condition by nature, the extra-
ordinary

ordinarie faith of the *Exorcist*, and the singular mercie and power of God.

Philologus.

All these (I assure you) are holy respects. But, relate the manner of his passions I pray you in order.

Lycanthropus.

Withall my hart. And (to my remembrance) they were eftsoones vpon him in this following order.

*These passions
are apparant in
Dorel his Apo-
logie.*

1 There seemed to runne along his legges, and thence into his toe, belly, throat, toong, cheekes, eies, and other parts, a lumpe sometimes bigger, or lesser then an egge, being soft.

2 The lumpe being in his legges, it was heauie, and inflexible like yron.

3 He had such extraordinarie strength, that sometimes three, fower, five, sixe or moe, were scarce able to rule him.

4 When fower or five struggled with him, so as they were wearied, he did not sweate, pant, or change colour.

5 He wallowed, gnashed with his teeth, stared with his eies, and foamed at his mouth excessively: hauing neither eat nor drunke all the day before.

6 There seemed to runne vnder the couerlet where he lay, as it were kitlings: to the number of fower or five.

7 His face and his mouth were fearfully distorted: one lip towards one eare, and the other lippe towards the other eare.

8 His face was turned directly backward, not moouing his bodie at all.

9 His necke doubled vnder him.

10 His bodie doubled, his head betweene his legges, suddenly plucked round, like a round browne loafe: he was cast vp like a ball from the bed, three or fower times together halfe a yard high.

11 Being cast into the fire, where he lay sometimes against the wals and yron barres in the chimney with great violence: he receiued no appearance of hurt at all.

12 His bodie seemed to be extended to the height of the tallest man: when once he endeououred to hang himselfe.

13 He told of diuers things done in his absence, without notice giuen by any person.

14 There were strange speeches vttered by him in his fits,
in

in a strange voice : as, that he was his, that he was God, Christ, and a king, that he made baptisme. I will vse *William Summers* his toong and members for three daies, *Ego sum rex, ego sum Deus*. That there was no God, that he was king and prince of darkenes. And, in saying the Lords Prayer, he could not say, *Lead vs not into temptation*, but, *Lead vs into temptation*. Also, before Maister *Darel* had seene him, he said *Darel comes, Darel comes*, he will haue me out, but, I will come againe : for, *Nottingham* and *Burton*, are iolly townes for me.

15 Being recouered out of his fits, he knew not what he had said or done.

16 In his fits, strange smells were in the place where he lay : sometimes like brimstone, sometimes verie sweete.

17 There was a strange knocking perceiued about his bed in his fits : both his hands and feete being held vnmoouable.

18 He did cry hideously, sometimes like a bul, beare, swine : and in a small voice impossible to be counterfeited.

19 His legs would be crooked with his fals, and remaine vnflexible.

20 He spake in a continued speech, his mouth being wide open, his toong drawn into his throat : neither his lips nor chaps moouing.

21 He spake a quarter of an hower, his mouth being shut close.

22 In his fits, his pulses and temples did not beat : he lay for dead, and as cold as yce.

23 His eie was blacke, and changed colour in his fits.

These, and sundrie other passions, at sundrie times appeared in him, which I remember not now : but these which I haue tolde you, are certainly reported by sundrie persons of good accompt and credite, being eie witnesses thereof themselves.

Pneumatomachus.

The persons reporting these newes may be of good accompt and credite I grant : but *Lycanthropus*? how can your selfe so confidently report any thing from them for certeine truth : sith themselves (as your speeches import) do onely but speake of things as it seemed to be?

Lycanthropus.

Howsoeuer they seemed to them : the newes (I assure you)

was strange vnto me.

Philologus.

Trust me, these are strange and woonderfull newes indeed.

Lycanthropus.

Not so strange (I assure thee) as true.

Philologus.

God grant they may worke in euerie of vs, an holy reuerence and feare of his maiestie. But, come on (I pray you) and cheare vp your selues: for, we are now (in a manner) at our iourneies end.

Pneumatomachus.

I do hartily reioyce to heare of that newes: being euen toiled, and tyred out with the newfangled newes of my neighbour *Lycanthropus*. But what three persons are those, that come yonder walking this way?

Philologus.

If I be not fowlie deceiued it is maister *Orthodoxus*, maister *Physiologus*, and the *Exorcist* also himselfe, who cast out the *Diuell*: they are euen the same. This falleth foorth pat for our purpose: we haue now verie fitte oportunitie to conferre of these points to the full.

Lycanthropus.

Blessed be God for this speciall prouidence and fauour.

Orthodoxus.

God bleffe you good brethren, & prosper your iourney.

Philologus.

God bleffe you also good maister *Orthodoxus*: and the rest of your companie.

What, my old friend *Philologus*? what make you in these quarters? and whether wander you so fast with these good companions?

Philologus.

Good sir? we are euen now (I hope) at the furthest. For our comming into these quarters, is (vpon speciall occasion) to conferre with your selfe and the rest of this companie, about the maruelous woonders befallen at *Mahgnitton* of late: concerning a yoong man possessed there.

Orthodoxus.

See see the strange nature of man? we were cōferring euen now, about the transforming of *Diuels*: Howbeit, all the world

(I

The first Dialogue.

7

(I feare me) will shortly become *transformed Athenians*. For *Act. 17. 31.*
euery man now, doth giue himselfe wholie to the hearing or
telling of newes. Notwithstanding you are all hartely wel-
come : and this I tell you heere by the way, that, we also our
selues, are now in debating those matters.

Lycanthropus.

Good sir? then pardon vs we pray you, for interrupting
your talke : and we will walke heere apart by our selues, at-
tending your leisure.

Physiologus.

Nay not so : for, neither is the matter it selfe so secret, nor
we so earnest vpon it, but that (if it so please maister *Ortho-
doxus*, and this other companion) you may all be iointly per-
takers of our mutuall conference : and so much the rather, be-
cause you are come (as it seemes) for that selfesame purpose.

Exorcistes.

I am very well willing, if maister *Orthodoxus* thinks good.

Orthodoxus.

With all my hart. And seeing it hath pleased our good
God to bring vs so fitly together, let vs (for more ease to our
selues) shroude vs heere vnder the shade along this banke :
where we may haue the benefit of the running streame to re-
create our eies and senses, and (in so solitarie a place) verie
fitly conferre of our matters, without the discouerie of neigh-
bours, or any the interruption of trauellers.

Physiologus.

Well sir, first place your selfe where you please ; and you
shall see vs quickly come clustring about you.

Orthodoxus.

Come then let vs sit closely together. Howbeit, before we
begin our conference (to the ende the same may be euerie
way conformable to the will of God, and comfortable also
vnto our selues) Let vs all ioine together in hartie prayers,
and say.

O Lord our God, the fountaine of life, the wel spring of grace, and
the onely infuser of all spirituall knowledge : Behold vs here at this
present (we humbly beseech thee) in that acceptable beautie of thy
sonne our Sauiour wherein thou so highly delightest, and for whose
sake, thou canst not but be well pleased with euerie of vs. Grant
deare father, that, as thou hast ordeined him to be the true light
which

which lightneth euerie one that comes into the world: so, he may grationly enlighten our hartes, who do naturally sit here in darkenes, and in the shadow of death. Remooue from our grosse and sencelesse soules, al those palpable cloudes of ignorance, error and unbeleefe, which seeke to foreclose our sauing knowledge in Iesus Christ. Pluck (we pray thee) from our uncircumcized eies, those thicke and foggie scales of naturall corruption, which doe (at this present) so fearfully dimme, and dazel our darke understandings, as, we are vitterly unable to discerne aright, the holesome things of thy holy law. And grant we beseech thee yet further, that, this our entended conference concerning the timely discoverie of these hidden mysteries of Satan, sinne, and iniquitie: may directly tende to the glorie of thy great name, the good of thy Church, the unfolding of error, the manifestation of truth, the confusion of Satan, the tryumph of our conquering Christ, and the everlasting saluation of all our soules: through Iesus Christ our only Lord and Saviour.

Altogether.

So be it Lord Iesu: euen so, Amen.

Orthodoxus.

Well: now (in Gods name) declare briefly and plainly what you desire to know concerning the possessed man at Mahgnitton?

Philologus.

First sir (or euer you enter vpon the perticular discourse of the possessed himselfe) our desire is, to heare whether there be any spirits or Diuels to possesse men at all: the rather, because there is one in our companie, who, verie confidently auoucheth, that, there are neither Angels nor Spirits.

Physiologus.

Who is he? and what is his name?

Pneumatomachus.

I am the man if it please you: and my name is Pneumatomachus.

Physiologus.

Your name was geuen I suppose: to expresse your nature. For, Pneumatomachus, is as much to say, as a despiter of spirits: or rather, it signifieth one, who flatly opposeth himselfe to the essentiall spirits and powers of God. Howbeit (by that time Maister Orthodoxus hath fully confuted your fowle and palpable errours) I doubt not, but, you will, both be ashamed of
your

your grosse vnderstanding, and desirous to exchange your odious *name*.

Pneumatomachus.

By your patience (good sir) it argueth in you a contenti-ous nature, to stand deskanting thus vpon *names*: which are but bare *notions* of things, when you haue saide what you can.

Physiologus.

And, good sir (by your License) if so be your inward *nature* be the thing it selfe whereof your outward *name* doth giue vs the *notion*: then (out of doubt) your verie *name* (how bare a *notion* soeuer) must needs argue in you an erronious minde.

Pneumatomachus.

Erre I confesse I may, but dwell in an *error* I will not: If once I be brought to perceiue it.

Orthodoxus.

Gods name be blessed for this so good a beginning. Goe to then, seeing you make it a Question whether there be *spirits* and *Diuels* or no, it shall not be amisse, first to demonstrate plainely vnto you, that there be *Spirits* and *Diuels*: and then next, to declare, what we haue more especially to consider of them. This I take it, will be a very plaine course, and such also, as comprehendeth fully the limits and bounds of our *conference*.

Physiologus.

No doubt, it comprehendeth fully, whatsoeuer may fall foorth concerning our present purpose.

Exorcistes.

The order is such as no man dislikes.

Philologus.

I thinke euen the same. What say you *Pneumatomachus*.

Pneumatomachus.

I dislike not the order. But sir? howe prooue you there be *Spirits* and *Diuels*?

Orthodoxus.

I prooue it first from their essential *creation*: and then next, from their effectuall *operation*.

Pneumatomachus.

How first from their essential *creation*?

Orthodoxus.

The first Dialogue.

Orthodoxus.

Because they were essentially *created* of God. For the Lord God (creating the whole host of heauen) *created Angels* and *Spirits* among the rest of *celestiall creatures*, to be of principall account in that heauenly hoste. Now then, *Angels* and *Spirits*, they being such excellent *creatures* of God: we neede not to doubt of their essentiall being. The rather, because euery creature else (how contemptible soeuer) being once created, it hath an essentiall substance: and if the basest of all, then much more the *Angels*, they being (indeed) such excellent creatures.

Pneumatomachus.

Well, goe to, how next from their effectuall *operations*.

Orthodoxus.

Thus, their *operations* haue beene, and now are apparantly euident to all the world; whether we respect the Lord, or his church. So that for any to doubt of their essentiall being, is to call in question the sun-shine at mid-day: and as wel may he denie their *operations* whatsoener.

Pneumatomachus.

Good sir, is this your substantiall proouing of *Angels* and *Spirits*: I denie that the Lord God euer created any *Angels* at all: and then to what purpose doe you vrge their supposed *operations*?

Orthodoxus.

Sith you so confidently denie both *Spirits* and *Diuels*, tell me what you imaginethose to be, which we generally hold for *Spirits* and *Angels*.

Pneumatomachus.

Sir, I take those your supposed *spirits* for none other matters at all, but the good or euill *motions* and *affections* arising in men: as also, those your imagined *Angels*, I hold them to bee nothing else but the *sensible signes* or *tokens* of Gods vn-speakeable power.

Orthodoxus.

You do then conclude (it should seeme) that our faith (concerning those matters) is grounded altogether vpon bare supposals, and idle imaginations of wandring braines. I like well your plainnes in laying open your minde: although I alowe not your pestiferous opinions, iumping so pat, with the *Parepateticall*

Iohannis Caluini opuscula, contra Libertinos. c. 12. fol. 179. G. Alley in his poore mans library fol. 123. Maister Perkins vpon the Creede, fol. 73.

The first Dialogue.

II

pateticall and Sadusaicall sort. Who (flatly denying either *An- Josephus de*
gel or *Spirite*) do confidently auouch that there is nothing *im- Antiquit. Iud.*
mortal in man, which is a verie dangerous gulph of hell that *lib. 20.*
deuoureth and swalloweth vp all sound diuinitie and sincere *Magister in*
knowledge of God. For first, by opposing your selfe against *historijs.*
all the essentiall spirits and powers of the Lord, what doe you
else in effect, but implicatiuely reiect the essentiall being of
the holy Ghost? and then next, you do also (by consequence) *Ioh. 4. 24.*
verie flatly deny that there is any God at all: for what (I pray *1. Cor. 3. 16.*
you) is God, but a *Spirite*?

Pneumatomachus.

Nay sir (howsoever I oppose my selfe to the catholike opi-
nion of *Spirits* and *Diuels*) I do confidently auouch and con-
fesse that there is one true euerliuing God, of an incompre-
hensible, inuisible and spirituall essence: distinguished into
the Father, the Sonne, and the holy Ghost. And moreouer
(concerning men and my selfe) I do with like confidence, ve-
rie cleerely acknowledge, that euerie of vs also are essenti-
allie endued with *spirituall* and *immortal* soules.

Orthodoxus.

You cannot faithfully & finally hold these infallible *truthes*
from your hart: but you must and will presently banish those
other palpable *errors* from out of your brest. For, euen as *Exod. 7. 12.*
Aaron his rodde deuoured foorthwith the counterfeite rods of
all the *Egyptian Sorcerers*: so surely, these your confessed *truths*
(concerning the essentiall *spirits* and *powers* of the Lord) be-
ing faithfully held from the hart will in the end (I doubt not)
be another *Aaronicall* rodde, to confute and confound those
other *Sadusaical sorceries* wherewith the *Diuell* hath so dange-
rously bewitched your soule.

Lycanthropus.

Verie true, if he be not to opinionate therein.

Pneumatomachus.

Sir, howsoever I haue beene hitherto opinionate in this
speciall point, I am notwithstanding very loth that *reason*
should be ouerruled by *will*, or that the holy *truth* of God
should giue place vnto *error*: and therefore proceed (I be-
seech you) in the timely vnfolding of this hidden mysterie.

Orthodoxus.

With very good will: wherein also (for your speedier con-
ceiuing

The first Dialogue.

ceiuing of that which is spoken) we will first lay open the originall fountaine from whence this error floweth abroad: and then next (hauing fully answered your arguments) we wil directly prooue vnto you, both *Spirits* and *Diuels*.

Exorcistes.

A very excellent order. For there by first you shall cleere our iudgements: and then next you shall the more fully confirme vs in the infallible truth.

Lycanthropus.

That is certainly so. But what thinkes *Pneumatomachos*?

Pneumatomachus.

I acknowledge no lesse: and do promise withall, to giue an attentiu care to whatsoeuer is spoken.

Orthodoxus.

Well then, to proceede therein accordingly, this I dare boldly affirme, that your *Parepatetical* opinion, or rather, that this your *Sadusaicall* sorcerie concerning the *non* being of *Spirits* and *Diuels*: proceedeth directly from a two-folde false ground. Namely, first, from the naturall corruption of your proper minde: and secondly, from a carelesse misconstruing of some certeine places of Scripture. Both which faide false grounds, albeit I could and might well relate them my selfe: yet (because the first is rather *Philosophical* then *Diuine*) I do purposely put ouer the prosecuting thereof (as of al other like points) to this my good brother, if it please him to trauell therein: reseruing the latter to entreate of my selfe.

Physiologus.

Sith it is your good pleasure to haue it so, I will gladly giue my endeuour to satisfie the man, so it seemeth him good.

Pneumatomachus.

With all my hart: if first you will tell me who you are, and what is your name.

Physiologus.

I am (I assure you) a friend to the truth: and my name is *Physiologos*.

Pneumatomachus.

In very good time be it spoken. But may I be bold (by the way) to aske you a question without offence?

Physiologus.

Propound at your pleasure: and aske what you please.

Pneuma-

Pneumatomachus.

Was not your name also purposely giuen, to purport vnto vs your proper nature? For, *Physiologus* (you say) is your name: which (vnlesse I be fowly deceaued) is as much to say; as a babler or pratler of naturall *Philosophie*: or, it signifieth rather some notable discourser of naturall causes. I hope you are none of those cogging companions of whom the *Apostle* Col. 2.8. doth wish vs beware: who goe purposely about to spoile men with *Philosophie* and vaine deceit?

Orthodoxus.

Nothing lesse. For the man (I assure you) is both a sound *Philosopher*: and a sincere *Diuine*: Neither would I haue you once to imagine, that *Paul* doth there purposely oppose himselfe to all true *Philosophie*, whether *naturall*, or *morall*, no: but reprocueth rather, that false and counterfeit *Philosophie*, which (hauing onely an appearance of truth, and not the substance of truth it selfe) is cunningly foisted in by cogging companions, to spoile and deceiue mens mindes of the truth indeed. For otherwaies, all true *Philosophie* is the speciall gift of God, and a principall helpe to *Diuinitie*: so far forth especially, as she is made a submissiue *Moderator* in *naturall causes*, and not a *commanding Mistres* ouer *Diuinitie*. Then I assure you, shee comes in her naturall kinde: and thrice happy is he that hath a true insight into her, according to that old accustomed saying:

Fœlix qui potuit rerum cognoscere causas.

The wight that could all causes skan:

Might count himselfe an happie man.

Now then, such a *Philosopher* is this, and therefore, be bold vpon my warrant) to harken freely vnto him, concerning the first ground of your error.

Pneumatomachus.

I credit your words: let him therefore proceede in his purpose.

Physiologus.

The first ground of this (as of all *errors* else whatsoeuer) doth vndoubtedly arise (as you heard) from the naturall corruption of your proper minde. And, this may more plainly appeare, if I first shew you what the *Minde* is: and then, tell you how the same is corrupted. The *Minde*, is that reasonable facultie

facultie or power of the *soule*; whereby the *naturall* man perceiue, knoweth, and discerneth all *intelligible things*. By which wordes it is plaine, that, the proper *ende* and *office* of the *Minde*, is especially to perceive, to know, and discern things. And, this *office* also it accomplisheth by the helpe of no bodily *Organon*, but onely by it selfe alone: vnlesse haply the *senses* doe sometime assist the *intellectiue* vertue therein. The *Minde* therefore it differeth (you see) from the *Will*. For, the *Minde*, onely perceiue and knoweth a thing: the *Will*, it maketh free choice, either to pursue, or eschew the thing that is knowen. Now then, the *Minde* (in a meere *naturall* man) is easily corrupted by reason of the *phantasie*, through whose onlie helpe, the aforesaide knowledge of things *intelligible* is conueyed and offered vnto it. For, the *phantasie*, it being that *interiour sensitiue* knowledge which (by the middle *ventricle* of the braine) receiue into it selfe a verie deepe impression of the fundrie kinds of *sensible* things either present, or absent, and labouring also to draw forth from those seuerall kinds of *sensible* things, the like *sensible* kindes in *conceit*: it cannot otherwise possibly be, but that the said *phantasie* (not being able to transcend beyond the *sensitiue* knowledge of *naturall* and *corporall* substances) must needs offer the *minde* such *sensible notions* as her speciall *object* affords. And, hereby also it commeth to passe, that, the *minde* eftsoones is deceiued in perceiving, knowing, and discerning aright of euerie *intelligible* thing: more especially, if the said *phantasie* at any time endeuoureth to draw forth from some *sensible* things, an *imaginarie conceit* of some *intelligible* matter. For then, the *understanding* or *minde* (being mightily misled by the *phantasie*) must needs be deceiued in perceiving and discerning such a matter; it being *supernaturall*, *spirituall*, and *heauenly*: and formounting the compasse of humane *reason*. As for example. The *minde* of a meere *naturall* man, being at any time desirous to perceive and discern aright of *God*, of *Angels*, or *Diuels*: it looketh forthwith to receive from the *phantasie* or *interiour sensitiue* knowledge, some certaine *notions* concerning these matters. Which said *phantasie*, receiuing an impression, onely of *sensible* things from the *exteriour senses* themselves, and hauing in her naturally, no impression at all of any the aforesaide *supernaturall*, *spirituall*, and *heauenly* matters: therein,

therein, shee affoordeth the *minde*, either, no *notions* at all, or none other (at least) then onely such, as she receiueth herselfe from *corporall*, *sensible*, and meere *naturall objects*. Whereupon, the *minde* (being still desirous to perceiue and discern the aforesaid *supernaturall matters*, and hauing thereof (I say) no *notions* at all, or, deceiueable *notions* at least) shee foorthwith concludes, either, that there are neither *God*, nor *Angell*, nor *Diuell*: or, none other at least, then such as shee hath *notions* of in an *imaginarie conceite*, arising onely vpon a *sensible* knowledge from *corporall*, *sensible*, and *naturall objects*. That is, the said *phantasie*, receiuing some *sensible* knowledge from the *sense* of the *eare*, that *God* is an almightie and magnificent *Gen. 17. 1.* Lord of *hostes*, it imagineth foorthwith, some *sensible* or *corporall* *Isa. 6. 3.* potentate; and thereupon, receiuing an impression of some such *sensible* thing in *conceit*: the *minde* by and by (from such *sensible notions*) concludeth, that *God* is some almightie, supereminent, and *sensible potentate* in deed: hauing all *princes* and *powers* subiected vnto him. Againe, the said *phantasie*, hauing receiued by the *eare* as before, a like *sensitiue* knowledge, that the *Seraphims* (shadowing the *throne* of grace) haue fixe *Isa. 6. 2.* wings apiece, to flie, and to couer themselves withall, it foorthwith supposeth some *sensible creature*: and thereupon (receiuing as before, a *sensible* impression of some such *sensible* thing in *conceit*) the *minde* eftsoones resolueeth, that *Angels* (if there be any) are none other but *firie* and *winged creatures*. To be short, the *phantasie* hauing receiued by the *eare*, as before, that the *Diuel* is a terrible tormenting *Termagant*, chayned vp vnder darkenes, and taking an impression of some such *sensible* *2. Pet. 2. 4.* thing in *conceit*: the *minde* straight way supposeth, that, infernall *spirits* (if there be any at all) are vndoubtedly some *blacke*, *grim*, *grieffly ghostes*, hauing goggled *eyes*, fearefull *clawes*, with two clouen *feete*: Thus then, you see how the *mind* in a meere *naturall man* (receiuing but bare *phantasticall notions* of *sensible* things in *conceit*) is too too corrupted in iudgement: and therefore, hath *naturally*, no power in it selfe, to *perceiue*, to *know* and *discerne* aright of any *supernaturall*, *spirituall*, or *heauenly matters*. *Iude. 6.*

Pneumatomachus.

From hence you would seeme to inferre, that, the meere *naturall man* is vterly vnable (by *naturall reason*) to conceiue soundly

soundly and rightly of spirituall causes.

Orthodoxus.

Iam. 3. 15.

I. Cor. 2. 14.

Heb. 11. 1.

*Gregorius in
Homil. 26.
super Euang.*

Verie true. For, as that wisdom which is from belowe, is but *earthly, sensuall, and diuellsb*: so surely, the *naturall* man, he cannot possibly perceiue the *things* of the *spirit* of God, for, they are but foolishnes to him. Neither can he know them at all: for, they are *spirituall* discerned. And, this *spirituall* discerning of things, is no *naturall*, but a *supernaturall* worke of *faith* which doth not arise from *sensible notions*: but, from a *supernaturall* knowledge infused *spirituall* into the enlightened soule, and which also (being grounded on things that are hoped for) is an vndoubted true euidence of things *unseene*. Otherwaies, *faith* could be no *faith* at all: as one very fitly affirmeth saying. *The diuine operation (if it may possibly be comprehended by reason) is nothing admirable: neither can that faith find any merite, whereunto humane reason affords an experiment.*

Philologus.

How now *Pneumatomachus*, what say you to these matters?

Pneumatomachus.

By that which is spoken I doe plainly perceiue the verie first *ground* of all grosse and palpable *errors*: namely, the grosse conceiuing of *spirituall matters* according to that *naturall knowledge* which *naturally* ariseth from meere *sensible and naturall notions*.

Exorcistes.

You haue conceiued aright: but how is your hart affected therewith.

Pneumatomachus.

It is affected (I hope) as it ought to be. For surely, this I must needs confesse to my shame, that, hetherto I haue adiudged nothing either *possible in nature*, or *credible in action*: which could not absolutely be comprehended by *humane reason*. And, this (now I perceiue) is that *worldly wisdom* which the *word* accompteth *foolishnes* with God. But, doe shewe me (good Maister *Orthodoxus*) the other *ground* also of these *grosse opinions*.

I. Cor. 1. 20.

Orthodoxus.

With verie good will. The other *ground* of your *errors* ariseth (I assure you) from a carelesse misconstruing of some such places

places of scripture, as doe attribute to God, and to *spirits* a *corporall forme*: as *eies, eares, hands, feete, bodies, wings* and such like. Which said places (your selfe vnderstanding them *carnally*) do seeme to import vnto you at a blush; that God and *spirits* haue *visible formes* and *corporall substances*. And thereupon, you doe rashlie conclude, that *spirites* and *Diuels* must necessarily be euen such as your selfe by those places suppose: or none at all. But now, because you your owne selfe (with your *corporall eies*) did yet neuer behold any such *corporall Diuels* as you by those Scriptures haue grossely imagined: therefore you doe flatly resolue with your selfe, that there are neither *spirits* nor *Diuels* at all.

Pneumatomachus.

Why? what other thing else should those *corporall formes*, attributed to *spirits* & *Diuels* in the sacred scriptures import; but, either that *Diuels* and *spirits* are *visible substances*, if those scriptures say true: or that there are (at the least) neither *spirits* nor *Diuels* at all, as I haue hitherto held.

Orthodoxus.

That the scriptures say true, being truely vnderstoode; no true harted Christians may dare to denie. That there are also both *spirits* and *Diuels* (though in truth and in substance they haue no such *visible formes* as those places of Scripture do literally import) shall be prooued anone. In the meane time, this I must tell you for truth, that, those scriptures which attribute to God, and *spirites*, a *corporall forme*, as *eies, eares, hands, feete, bodies, wings* & such like; may (at no hand) be expounded *literally*; but must rather be *metaphorically*, and *spiritually* vnderstoode of vs. So that, (by any those *corporall formes*) we may not grossely conceiue in God, or in *spirites*, such *corporall members*, appertaining especially to their essentiall being: but, we must spiritually vnderstand thereby, those their supernatural *vertues, operations* and *actions*, which (by such *corporall formes*) are *metaphorically* commended to our humane capacities. And without doubt, such a *carnall* misconstruing of scriptures, was the onely maine cause which made the silly old *monkes* in elder times, to fall fearefully into the palpable error of the *Anthropomorphites*: who (by vnderstanding such scriptures *literally*) did grossely attribute to God, such *humane actions* and *passions* as are proper to men.

Gregorius in moralibus. Item, in libro de collatione patrum.

Pneumatomachus:

The holie scriptures then I perceiue, they may not be interpreted hand ouer head: neither are they in euery place to be opened *literally*.

Orthodoxus.

Nothing lesse, for, so should you fall into a thousand absurdities. And therefore, vlesse you will purposely shew your selfe a *swinish Saducee*, or impudently make your selfe knowne a *monkish Anthropomorphite*: be now ashamed (I beseech you) of this palpable grossenes, and hold confidently with the catholike church, that there are essentiall *spirites* and *Diuels*.

Philologus.

Pneumatomachus? howe goeth the matter?

Pneumatomachus.

That which hath beene hetherto spoken, doth sufficiently set foorth a twofold ground of *erronious opinions*. Howbeit, this my opinion concerning the *non being* of *Angels* or *spirits*, appears not (for any thing heard as yet:) to be *erronious* at all. And, I yet verely thinke (as before) that *Diuels* are none other thing else, but those *good*, or *euill motions* in men, which doe maruellously *comfort*, or *afflict* their *minds*.

Orthodoxus.

Thinke you so as you say? Goe to then, tell me (I pray you) what was the *Serpent* that tempted our grandmother *Euah* in *Paradise*? Was that any *good*, or *euill motion* in *Euah*? If so, then tel me further, whether you thinke that *motion* was *within*, or *without her*: If *within her*, how came the temptation then from the *Serpent*, and from *without her* altogether? But, if it came from *without her*, how should then the temptation be iustly accompted any *motion* of *hers*: sith the same cannot truely be said to arise from *within her*? Againe, if you take *Diuels* to be but the *good*, or *euill motions* in men: what thinke you that *tempter* was, who tempted Christ in the wildernes? Was it (thinke you) any *motion* in Christ? If yea: then, whether was it an *euill*, or a *good motion*? An *euill motion* you may not auouch it to be: because, Christ being free from all sinne, could not possibly haue in him any *euill motion* at all. As also, it were verie absurd to affirme it a *good motion*: for, how could that *motion* be *good*, which tempted Christ vnto euill? Moreouer, if you take *Diuels* for the *good*, or *euill motions* in men, what

Gen. 3.1.
2. Cor. 11.3.

Math. 4.1.3.
Luc. 4.2.3.

what thinke you then that *Legion* was, wherewith the two *Math. 8.28.*
men were possessed? Could the *motions* of men craue leaue, and *Marc. 5.9.*
enter into a whole heardship of *Swine*? And, what became of *Luc. 8.30.*
those *motions*, when they were cast foorth by our Sauour
Christ? Were they drowned together, with the *Swine* in the
Sea? Ifso, what then became of the men themselues from
whom (as you dreame) those *motions* arose? Were they dead
all the while their *minde*s were bereft of their *motions*? For, the
minde (you know) is in perpetuall *motion*. Or, if those men (all
the while, and euer after their *motions*, were cast foorth and
drownd in the *Sea*) remained still in their liuely estate: it
should seeme that *Spirits* and *Diuels* are some other essentiall
powers, then the bare *motions* and *affections* arising in men.
Briefly, if *Diuels* be nothing else, but the *good*, or *euill motions* in
men, what thinke you those *tormentours* to be, which vex and
torment men in *Hell*, with the *Diuell* and his *Angels*? Yea, *Math. 25.41.*
and doe tell me (I pray you) what goeth to *Hell*: the *good*, or *46.*
euill motions? If only the *euill*, what then must become of those
other which were *good* in the man? For, sith none in this life
can possibly be either so *good*, or so *euill*, but that they haue in
them both *good*, and *euill motions*, it cannot otherwaies be, but
that, either the *good*, and *euill motions* in men, must (after this
life) be monstrously confounded together; or else, if the *good*
motions goe roundly to *Heauen*, and the *euill* vnto *hell*: then,
the *bodie* and *soule* must be diuided, part vnto *heauen*, and part
vnto *hell*, like an *indivium vagum*, or, some litle new nothing
that hangs in the ayre. To be short, if man, with his *good*, and
euill motions together, goeth foorthwith, either wholly to *bea-*
uen, or wholly to *hell*: how then should his *ioyes*, or his *torments*
be either *absolute* or *endlesse*? Because, looke how fast his *good*
motions doe minister comfort vnto him: so fast (at the least)
his *euill motions* will afflict and torment him.

Phylologus.

Surely *Pneumatomachus*, this opinion (I see) is so absurd and
so sottish: as, euen a sucking babe would blush to be tayne-
ted therewith.

Lycanthropus.

A sucking babe blush? yea, it is such a stale ridiculous iest,
as might make euen a mad man to hide his head in a cor-
ner.

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Pneumatomachus.

Verie true : and I also my selfe, am now ashamed thereof. Notwithstanding, how soeuer it is certaine that *spirits* and *Diuels* be more then the good or euill motions in men ; it appeares yet (for any thing heard) that those your supposed *Angels*, are nothing at all but the *sensible tokens*, or *signes* of Gods power.

Orthodoxus.

What meane you by the *sensible tokens*, or *signes* of Gods power.

Pneumatomachus.

Ivnderstand thereby, those extraordinarie iudgements of God which demonstrate vnto vs, the incomprehensible maiestie and might of his power. Such (I meane) as was the destruction of *Sodome* and *Gomorrha* : the extraordinarie speech of *Baalams Asse* : the wonderfull ouerthrow of the *Assyrian* host, and such other besides.

Orthodoxus.

Your error concerning this point vndoubtedly consisteth herein : namely, in confounding the *cause* of those iudgements with the *effect* it selfe. For, howsoeuer those the afore-named *iudgements* may truely be said to be the *sensible signes*, and *effects* of the extraordinarie power of God : yet can you at no hand denie, but that the Lord also himselfe effected those extraordinarie *iudgements*, by some extraordinarie wonderful *meanes*, namely by the appointed ministerie and execution of his heauenly *Angels*. As for example, howsoeuer the extraordinarie ouerthrowe of *Sodome* and *Gomorrha*, was a *sensible signe* and *effect* of the extraordinarie power of God : verie certaine it is, that the two *Angels* sent forth from the Lord for the execution of that power, they were also the *instrumentall meanes* that effected the same. Again, howsoeuer the fall and of speech *Balaam* his *asse*, was some extraordinary *effect* & *signe* of Gods power : yet was it the *Angell* with his sword drawn in his hand, who extraordinarily accomplisht the same. Brieflie, howsoeuer that fearefull *massacre*, so miraculoullie made vpon the hundred eightie and fve thousand of *Saneheribs* armie, was an extraordinarie and *sensible signe* of Gods woonderfull power : yet was it the *Angel* of the Lord, who extraordinarilie effected the same that selfesame night. By all which you see it

Gen. 19. 13.

Numb. 22. 27.
28.

2. King. 19. 35.

Aug. de cogni-
tione vera vita
cap. 6.

it verie apparant, that (whatsoever your selfe surmize to the contrarie) the scriptures they set forth vnto vs essentiall *Angels or spirits*, as the extraordinarie executioners of those *sensible signes or tokens* of the extraordinarie power of God.

Daneus in Enchir. August. cap. 57. pag. 193.

Pneumatomachus.

Surely good sir, I should soone be perswaded to that which you speake : were I not mightily withheld by an vnanswerable argument.

Orthodoxus.

What argument I praie you is that?

Pneumatomachus.

This, namely, for that *Moses* in the historie of the creation (entreating compendioullie of all those workes of God which in fixe daies before the *Sabbath* were perfectly finished) maketh no mention at all of the creation of *Angels, spirits, or Devils*. Whereupon it foloweth, that (if any such be) they must needes be *vncreate*, and *eternall* : or *created* (at least) before, or after the worldes creation.

Orthodoxus.

Thus you reason. There is in the historie of *Moses* no expresse mention of the creation of *Angels*: therefore, if any such be, they are either *vncreate*, or not *created* within the fixe daies.

Pneumatomachus.

So I reason indeed.

Orthodoxus.

Then I must tell you, your *argument* is faultie, and halteth downe right, neither hath it any such certeine consequence as you seeme to set downe : else, how say you to this that I make? There is in the hystorie of *Moses* no expresse mention of the creation of *Lyons* or *Beares*: therefore, if any such be, they are either *vncreate*, or not *created* within the fixe daies.

Pneumatomachus.

That foloweth not. For, howsoever *Lyons* or *Beares*, be not expressly mentioned there : yet is their creation implicatiuely contained within that fixe daies worke, wherein God created the *earth*, and all the creatures therein.

Gen. 1. 24. 25.

Orthodoxus.

Verie true. And thus you your selfe at vnawares haue answered this your vnreasonable *argument*. For howsoever *Angels*

Gen. 1. 7. 8.

gels and *spirites* are not exprelly mentioned in *Moses* his historie: yet, is their *creation* implicatiuely comprehended in that *second* daies worke, wherein God created the heauenly *firmament*, with all the whole *host* about the same, among whom the *Angels* and *spirits* haue speciall preheminance.

Pneumatomachus.

You say some thing vnto it.

Orthodoxus.

Something say you? such a something I assure you, as is able to batter your vnanswerable *argument* to nothing. Howbeit (for further answer) this I do confidently oppose to that which you falllie inferre, namely, that *Angels* and *spirits* are neither *eternall* nor *vncreate*: but such essentiall *powers* of God as had their first beginning and being, by the worke of *creation*. Neither were they *formed* or made before the first created matter of this *visible world*: neither yet after the accomplished workes of this *visible world*. Yea, and thus much I do further affirme, that they were not *created* before, but iointly together with that celestially *firmament*, which wee commonly call the *beauen of the blessed*.

Hieron. Zanchius de operibus Dei. lib. 2. cap. 5.
Theodoretus quest. 3. super Genes.
Gennadius, Otho Casmanus Angelographia part. 1. cap. 5. pag. 107.
Psal. 33. 6.

Pneumatomachus.

How prooue you them *creatures* created by God?

Orthodoxus.

Psal. 148. 2. 5.

This may plainly be prooued from most infallible and apparant places of Scripture: especially that in the *Psalmes*: where *Dauid* (inuiting and sommoning all sorts of people to sing praises to God) saith also of the *Angels*: *praise ye him al yee his Angels, praise yee him all yee his power*. And therewithall, he giueth this reason, saying: for, *He spake the word and they were made, he commanded, and they were created*. And hereunto also accordeth that which the *Apostle* speaketh saying: *by him were all things created which are in heauen and in earth, things visible, and inuisible: whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him*. By all which it is cleere, that the very *Angels* are *creatures*: and created also by God.

Col. 1. 16.

Exorcistes.

Yea, but when, or in what day created he them?

Orthodoxus.

This I confesse, is a more difficult question, then that it may well

well be answered by any expres words set down in the sacred scriptures: although yet, by the *Scriptures* themselves, by probable reasons, and by the authoritie also of auncient *Fathers*, some certaintie may be determined concerning this point.

Pneumatomachus.

How first by the *Scriptures* themselves?

Orthodoxus.

The *Scriptures* declare, that they were vndoubtedly created all within the fixe daies: as to alleage one or two out of many. First *David* he saith, *By the word of the Lord were the beauens made: and all the host of them by the breath of his mouth.* Psal. 33. 6. Againe, the *Angel* in the *Reuelation*, sweareth by the Lord, *Who created the heauen, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things that are therein.* Reuel. 10. 6. In both which places you see, howe the holie Ghost (speaking of the creation of all things) doth first set downe the continents themselves, namely the *beauens*, the *earth*, and the *sea*: and then next, the things contained in them. Shewing by this selfesame order, that the *beauens*, the *earth*, and the *sea*, were first created themselves: and then the *creatures* contained in them. But the *beauens*, the *earth*, and the *sea* were all of them created within the fixe daies: and therefore also the *hoste of beauen*, and all the *creatures* in the *earth*, and the *sea*, were euerie of them created within the fixe daies. For *Moses* saith flatly, that euen in those fixe daies, all the workes of the Lord were fully finished: and that God ceased the seauenth daie from all his labours. Thus then you see it plainly demonstrated by sundry places of Scripture: that the *Angels* also were all created within the workes of those fixe daies creation.

Pneumatomachus.

Well, and howe prooue you the same by probable reasons?

Orthodoxus.

I proue it thus. 1. The *Angels* they are either created, or vncreated: but not vncreated: therefore created. They cannot possible be vncreated substances: for then, they should also be infinite. Howbeit, *Angels* they are finite creatures, for their actions are finite: yea, and then also their power, it is finite. But if they be of a finite power, then also of a circumscribable essence. Moreouer, it shall plainly appeere anon in place conuenient, that *Angels* are finite creatures, and definitiue also in

Gen. 1. 1. 2.
Psal. 148. 2. 3.
Heb. 1. 7.
Reuel. 4. 11.
Psal. 33. 6.
Reuel. 10. 6.
Gen. 2. 1. 2.

Gen. 2. 1. 2.

Patricius lib.
de essentia, &
ente.

some certaine place: which thing can not possible accord to any *uncreated essence* at all. And therefore *Angels* they are not *uncreated substances*.

2 Secondly I prooue it thus. If *Angels* be *uncreated*, then are they *eternall*: but not *eternall*, therefore, not *uncreated*. That they are not *eternall* it is verie apparant. For, then should they be such as haue neither *beginning*, nor *end* of their *essence*: as also, their *essence* or *nature* it selfe, should then be such, as hath nothing in it either *first*, or *last*. But this agreeth onely to God himselfe, and not to any *creature* in *heauen*, or in *earth*. And therefore if there be *Angels* then were they *created*; and if *created*, then *created* no doubt within the fixe daies as was shewed before. And thus much for the prooue of this point, by probable reasons.

Pneumatomachus.

Well. Let vs heare next the *testimonie* of *fathers* concerning this Question.

Orthodoxus.

Withall my hart. Wherein also (for breuities sake) I will onely but rehearse their *names*, and referre you to the consideration of their seuerall *treatises*. The *authors* be these. *Methodius*, *Epiphanius*, *Athanasius*, *Augustine*, *Eucherius*, *Theodoretus*, and *Damasceus*. All these doe verie confidently auouch vpon speciall occasions, and, against the *Manicheis*, the *Priscillianists*, and other such *heretikes*: that the *Angels* whatsoeuer were the vndoubted *workmanship* of God, howsoeuer their *creation* is not apparantly layd forth in the sacred Scriptures. Yea, The *Councils* of *Laterane* and *Bracha* both, do ioyntly determine, that the *Angels* are *created* of God, and are not *eternall*: in so much, as if any shall hold the contrarie, they conclude him accursed of God. Thus then, you see it apparantly euident by *Scripture*, by *reasons*, and the *testimonies* also of sundrie *fathers*: that *Angels* and *spirits* (being *finite creatures* of God) were vndoubtedly *created* within the fixe daies.

Pneumatomachus.

But in what *day* of those fixe were they *created*?

Orthodoxus.

Touching the verie *day* it selfe, there is some difference in iudgement among the *Diuines*: some hold they were created the *first day*, and some the *second*. But, whether of both, is not certainly

Methodius in
serm. de resur-
rect. lib. 2.

tom. 1.

Epiphanius lib.
2. tom. 2.

Athanasius, de
beatit. filij Dei.

Aug. de ciuit.
Dei lib. 11.

cap. 5.

Eucherius, de
creat. Angel.

Theodoretus, de
dys. & Ange-
lu, lib. 3.

Damasce, de
orth fide lib. 2.

cap. 3.

Conc. Lat. magn.
Can. 1.

Conc. Brachor.
concil. primum.

cap. 5.

Magist. sentent.
lib. 2. dist. 2.

certainely concluded: although it may probably be gathered, *August. in li-*
they were (in verie deed) created the *second day*, thus. That *bro de trinitate.*
they were created before the *third day*, may plainly be pro-
ued by the words of the Lord vnto *Iob*, saying. *Where wert thou Iob. 38. 4. 5. 6. 7.*
when I layd the foundations of the earth? Declare if thou hast vn-
derstanding. Who hath layd the measures thereof if thou knowest? *Magist. sentent.*
Or who hath stretched the line ouer it? Whereupon are the founda- *lib. 2. dist. 2.*
tions thereof set? Or, who laide the corner stone thereof? When *Leda in Iob.*
the starres of the morning praised me, and all the sonnes of God re- *38. 7.*
ioyced? The Lord in that place (by the sonnes of God) vnder- *Strabus.*
standeth the *Angels* and *spirits*: affirming moreouer, that, *Iob. 1. 6.*
euen they also did celebrate his name with praise, so soone as *and 2. 1.*
he had layd the *earthes foundation*. Now the *earth* (*Moses* saith) *Gen. 1. 10.*
was made the *third day*: and therefore, if the *Angels* on that
day sang prayes to God, it followeth necessarily, they were
then created before: for, how should they sing prayes before
their creation? But, it is vnlkely they were the *first day* crea-
ted: because, nothing on that day was created (saith *Moses*) *Gen. 1. 1. 2. 3.*
but the confused *Chaos* from whence the rest of the creatures *4. 5.*
were orderly formed: and that *primarie light*, which separated
the *night* from the day. It followeth therefore, that they were
all created the *second day*, together with that celestiall *firma-*
ment: vnder whose name is also containd that supreme *hea-*
uen, which is called the *third heauen*, *paradise*, or the *heauen of*
the blessed. And this thing also is yet more plainly expressed
by the words of our Sauiour Christ, who saith that the *kingdome*
of *heauen* was prepared for the *elect*, *ἀπὸ καταβολῆς κόσμου*, from the *Math. 25. 34.*
worlds foundation: that is, after the Lord, vpon the very *first day*
had created the *Chaos* aforesaid, then by and by, from out of
that *Chaos*, was brought the *firmament* (as *Moses* affirmeth) *Gen. 1. 6. 7. 8.*
which the Lord God prepared for all the *elect*. By all this it is
eident, that *Angels* and *Spirits*, they are essential creatures of
God, created also within the *six daies*: and so (by consequence)
your vnanswerable argument, is answered (you see) to the full.

Pneumatomachus.

I acknowledge no lesse. But sir, (hauing layd downe the
mayne grounds of my error, and answered directly my argu-
ments) it remaineth by promise, that now likewise you pro-
duce your owne reasons, to prooue plainly vnto me, both *spi-*
rits and *Diuels*.

Oriso-

Verie true. And therefore (having first remooued the olde rubbish which ouerturned the rule of your *reason*) it commeth now verie fitly in place, to shew further vnto you, that, the *Angels* of God (whether *good* or *euill*) are truly *essentiall* and *substantiall spirits*: as may plainly appeere by these following *reasons*, & first, from their sundry *names* attributed vnto them thus:

Hieronimus
Zanchius, de
operibus Dei,
lib. 2. cap. 2.

Math. 25. 41.

Zach. 3. 2.

Math. 4. 1. 5.

Luc. 11. 21.

2. Cor. 4. 4.

Eph. 2. 2. &
6. 12.

Ioh. 8. 44.

1. Pet. 5. 8.

Reuel. 12. 7. 9.

1 *Names*, they are the *signes* and *notions* of things. Which *names*, when they signifie any thing, properly *subsisting* of it selfe: then, that thing also it selfe is a *substance* no doubt. But the *Angels*, they are set forth by sundry *names*, which do signifie *substances*. For, first they be called *Angels*, that is to say, *messengers*: but, a *messenger*, or a *minister* appointed, cannot but be a *substance*. Also, they are called *Δαίμονες*. that is, *intellectuall powers*: but, that which hath *understanding* and *knowledge*, is vndoubtedly a *substance*. Briefly, they be called *Satan*, that is an *aduersarie*, also *Diuels*, that is *accusers* also, *strong armed men*, also the God of this world, the *princes* and *powers* of the ayre, the *gouernours* of this world, *murderers*, *roaring lions*, the *dragon*, the *old serpent*, & so forth. All which seueral *names*, do vndoubtedly signifie a thing *subsisting*; wherein is a *power*, from whence proceedeth an *action*: and therefore, there are *essentiall spirits* and *Diuels*.

2 Againe, if *spirits* and *Diuels* were onely but the secret *motions* and *affections* of men, then vndoubtedly, so many famous *actions* as the Scriptures record, and the same also externally to the outward *senses*, could in no wise accord vnto them: but the *consequent* is false, for the Scriptures apparantly, and without any *trope*, doe celebrate their *office*, and record their sundrie *actions*, namely, that they *stand* before God, *serue* him, execute his precepts and iudgements, that they doe daily, *assault*, *tempt*, *torment*, *circumuent*, and *seeke to deuoure* vs, and so foorth. But, how should these, or any one of these *actions*, be possibly performed of such as are not in (deed) true *substances*?

3 Againe, *things created* in them selues and not in an other *subiect*, yea, and so, as they *subsist* of them selues alone, those *things* vndoubtly haue a true *substance*. But, *spirits* and *Diuels*, they are so created (no doubt) as they *subsist* in them selues, neither are they *inherent*, or *inexistent*, in any other *subiect* whatsoever:

euē: and therefore *spirits* and *Diuels*, they haue vndoubtedly a true *substance*.

4 Againē, whatsoeuer *living creature* is endued with *reason*, *understanding*, and *will*, that must needs be some thing of it selfe *subsisting*: but, *spirits* and *Diuels*, they are *living creatures* endued with *reason*, *understanding*, and *will*: and therefore, *some things* (no doubt) of *themselves* *subsisting*.

5 Againē, nothing can possible *persist* in the *truth*, nor nothing can fall from their *first estate*, vnlesse the same be some *essence* *subsisting* of it selfe, and *partaker* also of *understanding*, and *will*. But, some of the *Angels* doe *perseuere* in the *truth*, and some againē, haue fallen from the same: and therefore, *Angels* and *spirits*, are some *essences* *subsisting* of *themselves*, and *partakers* also of *understanding* and *will*.

6 Againē, if *spirits* and *Diuels*, were onely but the *euill motions*, and *affections* arising in men, it shoulde be absurde, either to *distinguish* their *numbers*, or to *expresse* their *seuerall actions*: but the *consequent* is false, as all that feare God will confesse, and therefore also the *antecedent* it selfe.

7 Againē, whatsoeuer doth *speake*, *assault*, *suggest*, *tempt*, *afflict*, *torment*, and *circumuent*, to deuoure, that must necessarily be a *substance*. But *spirits* and *Diuels* doe so, for they *spake* to *Enab*, they *assaulted* *Achab*, and *suggested* an *vntruth* into all his *prophets*, they *tempted* *Christ*, they *afflicted* and *tormented* *Saul*, they made *Indas* to hang himselfe, they seeke to winnowe and *fanne* men, yea & to *circumuent* al the children of God to destruction: and therefore, *spirits* and *Diuels*, must necessarily be some *substance*.
Gen. 3.1.
 1. King. 22. 22.
 Math. 4.1.
 1. Sam. 16. 14.
 Math. 27. 5.
 Luc. 22. 31.
 2. Cor. 2. 11.
 1. Pet. 5. 8.
 Math. 22. 30.

8 Againē, if *Angels* and *spirits* be onely but *accidentall affections*, and no true *substances* in deed, then, neither shall we after this life, be anie true *substances*, for, the *scriptures* affirme, that after the *resurrection*, we shall be like to the *Angels* in *heauen*. Now then, if *Angels* and *spirits* be not true *substances* in deed, shall we also cease to be *substances*?

9 Againē, *Aristotle*, he prooues this world to be *perfect*, for that it consistes of all those things which can be desired therein, or which may in any wise appertain to the *perfection* thereof. Howbeit, to the *perfection* of the *whole*, there is required therein, three *seuerall* sorts of *substances*: the *first* *innisible*, the *second* *visible*, and the *third* partly *innisible* & partly *visible*. The
 second

second sort, namely the *visible substances*, are the *heavens*, the *elements*, and all things made of the *elements*. The *third* sort, namely the *substances*, partly *inuisible*, and partly *visible*, are *men* who consist of a *soule* and *body* together, the *soule inuisible*, and the *body visible*. Now then, if *Angels*, who are of themselves *inuisible*, should not be *substances*, then should there be wanting to the world, *inuisible substances*: and so, the worlde should be *vnperfect*. But the world, it is *perfect*, as all, both *Philosophers* and *Diuines* do affirme. And therefore *Angels* they be *substances inuisible and spirituall*.

10 Lastly, *common experience* (from the beginning of the world to this present hower) hath apparently approued vnto vs, that there be *Angelicall spirits* and *Diuels*: and therefore not to be denied of any, vnlesse he will shew himselfe a *swinish Saduce*, or some *monkish Anthropomorphite*, as was shewed before. And thus haue you briefly heard my seuerall reasons, which prooue vnto you both *spirits* and *Diuels*.

Pneumatomachus.

Sir, by that which you haue spoken, I am now throughlie perswaded, that *Angels* are indeed *essentiall and spirituall substances*. Howbeit, this one thing doth trouble me greatly: namely, that (seeing all *Angels* were equally created according to the true image of God) no one of them all may truely be said to be *euill*. *Orthodoxus.*

You do well in deliuering your doubt, but, goe to, frame your argument. *Pneumatomachus.*

*Timoth. Brich-
tus in animad-
uers. Physica.*

I frame it thus. A thing created to the image of God, cannot be, nor may not be said to be *euill*. But all *Angels* and *spirites* were (in the beginning) created all alike to the image of God: therefore no *Angell* or *spirite* either can be, or may be said to be *euill*. Now sir, if none of them can, or may be said to be *euill*: how should there be any *Diuels* at all?

Orthodoxus.

Verie true as you saie, if that which you seeme to conclude were as truely concluded. Howbeit, I answer thus. First concerning your *proposition* I say. That, so farre foorth as any thing created to Gods image hath truelie that image, keepeth and looseth it not: so farre foorth, and so long, anie such thing may not truely be saide to be *euill*. Now next to your *assumption* I answer thus. All those *Angelicall spirits* so created of God, they

they did not retaine and holde fast that *true image of God* wherein they were first created: but willingly reiected and fledde from the same. And therefore I distinguish thus. *Angels* created in the beginning according to the *true image of God*, did either perseuer in that *originall integritie*: or else, they wilfully fell from the same. The one sort are finally confirmed in that selfe-same goodnes wherein they were first created, and therefore, *good Angels*: the other sort loosing their first *goodnes*, are hardened in that selfe-same *euill* whereinto they first fell, and therefore *euill Angels*. So then, to imagine that the *euill Angels* also notwithstanding their *euilnes*, must still shewe foorth that selfe-same image of God from which they fearefully fell: is nothing else in effect, but to confound the *formes* of their distinguished *kindes*. For it is one thing to be *created good*; and another thing, still to retaine that selfe-same *goodnes*. The one is past: the other is present. And the vanitie of that childish conceite may be made euident by the like reason thus. All men are created in *Adam* to the *image of God*. But *Atheists* and vngodly ones are men: therefore *Atheistes* and vngodly ones, they shewe foorth *the image of God*. Here is more in the *conclusion*, then was put in the *premisses*. For this onely shoulde folowe, namely, that *Atheistes* in as much as they are men, were first created according to the *image of God*: but in that they are now *false*, they do resemble the *image of the Diuell*.

The Harmonie
of confessions, 58.
Confessio Belgie
artic. 12.
Confessio Franc.
artic. 7.

Pneumatomachus.

Sir, my *iudgement* concerning these points, is now (I praise God) so cleerly enlightned, as my neighbour *Lycanthropus* & my selfe may wel be at one: being both fully resolved (I hope) in that selfe same *controuersie* which we held so hotly as we came from *Mahgnitton*.

Lycanthropus.

If you be therein at one with your *selfe*: you are also at one with *me*. For, I was resolved before, and your *selfe* now confesseth: that there are *essentiall spirits* and *diuels*.

Pneumatomachus.

Yea, I doe freely confesse it from my verie hart.

Physiologus.

I am right glad to heare so good a beginning.

Exorcistes.

*The first Dialogue.**Exorcistes.*

And euen so am I, I assure you.

Orthodoxus.

Gods name be blessed for this speciall grace.

Lycanthropus.

So be it. But sir: as there will be *tyde* after *tyde*, all the while the *Seas* themselves doe ebbe and flowe: so surely, so long as men haue in them their boyling affections, so long no doubt, the dispatch of one *controuersie*, will be but the beginning of another, as we see here by present experience. For, at our very first meeting, my friend *Phylologus* affirmed flatly, that (how-focuer there be granted *essential spirits* and *Diuels*) their possession (in these daies of the *Gospell*) is denied of some, and doubted of manie.

Philologus.

I said so in deed.

Orthodoxus.

This fals foorth verie fit for the next *mayne point*, Namely, *what we haue to consider concerning spirits and Diuels*. Howbeit, because (it may be) you grow faint by reason of trauell: Let vs here breake off (& after we haue refreshed our bodies) make speedie recourse to this present place: and so enter a fresh on the matter.

Physiologus.

Sir, we doe willingly attend your good pleasure: if it pleaseth the rest of our companie.

Lycanthropus.

It pleaseth vs woonderous well. For the motion (I assure you) is such, as I would haue made mine owne selfe: but for giuing offence.

Orthodoxus.

Let vs then arise and depart.

The end of the first Dialogue.

The second Dialogue.

THE ARGUMENT.

The power of Spirits and Diuels, their possession, what it is: and whether the Diuell doth essentially enter into the possessed mans minde, or not?

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEVMATOMACHVS.		EXORCISTES.

Philologus.

Good Sirs? We three haue long expected your coming: howbeit, you are hartely welcome.

Lycanthropus.

Philologus (I perceiue) is wholly vpon the matter.

Pneumatomachus.

Pardon the man, he is pained (you see) like to a traueling woman, that wanteth onely a *midwife*.

Physiologus.

What is the *opinion* (I pray you) that troubleth his patience?

Lycanthropus.

This Sir. He saith, that howloeuver there be granted essentiall *spirits* and *Diuels*, yet, their *possession* (in these daies of the *Gospell*) is *denied* of some: and *doubted* of many.

Philologus.

I said so in deed. And, although I dare not flatly *denie*: yet, I also doe much *doubt* it my selfe.

Physiologus.

Your name I perceiue, is *Philologus*: which in signification, is as much to say, as a *man that delighteth or loueth to talke*. You propound not this *opinion* of purpose (I hope) to declare vnto vs, that you haue a *name* giuen you, very fitly resembling your *nature*: namely, that you are but a *talkative* person, or one that taketh great pleasure to heare himselfe speake in these points?

Philologus.

Philologus.

No truly, I propound the same in simplicitie of hart, shewing you plainly what my selfe suppose: and desiring resolution wherein I do doubt.

Physiologus.

Wherefore doubt you that *Dinels* haue possession in men?

Philologus.

Because I suppose it impossible in nature: and, incredible also in all sound *Diuinitie*.

Lycanthropus.

What *Philologus*? Is it *supernaturall* for the *Dinell* to possesse a man? Doe not the scriptures in euerie place speake plainly of the possessed with *Dinels*? of the *entring* of *Dinels* into men? of *casting them forth*? of the *Dinell* that *entred into the hart of Iudas*? of the *Dinell* that filled *Ananias his hart with a lye*, and a thousand such places? All which, so apparantly and so plainly approoueth this point: that (for any to doubt thereof) were but to call into question, the *sunshine* at mid-day.

Philologus.

I neither hold it *supernaturall*, for the *Dinell* (in some sort) to possesse a man: neither doubt I of that truth which those Scriptures import. I onely suppose, that the *matter* it selfe is not so grossely to be vnderstood, as some (from those places) would seeme to *conclude*: wherein, I do freely submit to maister *Orthodoxus* his *censure*. And therefore, obiekt what you can for your selfe: and, let him resolute vs both in the point.

Lycanthropus.

Content, if it please him to take the paines.

Orthodoxus.

With verie good will, and so much the rather, because it falleth forth fit for our next *generall purpose*; namely, what we haue especially to *consider in spirits and Dinels*.

Lycanthropus.

What haue we especially to *consider in them*?

Orthodoxus.

Hauiing prooued directly, that there be *Spirits and Dinels*: we haue now next, to *consider in them*, two principall things. The first concerneth their *power* ouer men: the second respecteth the *timely subduing* of that selfe same power.

Lycan-

Math. 8. 28.

Marc. 1. 37.

Math. 12. 45.

Marc. 9. 25.

Luc. 22. 3.

Iob. 13. 27.

Act. 5. 3.

Lycanthropus.

What meane you by their power ouer men?

Orthodoxus.

I vnderstand thereby, that *Dominion, or rule which the verie* *Martinus*
Diuels themselves (by the iust iudgement of God) doe (in all out- Bucerus, in
rage) euen exercise ouer the naturall offspring of Adam : and, Marc. 1. 23.
which is vndoubtedly most wonderfull, respecting both body and
soule. Howbeit, this their appointed power is determinate, fi-
nite, and limited certainly within it owne speciall bounds : Job. 12. 31.
albeit the Diuell (in an especiall regard thereof) be called the and 16. 11.
prince of this world: the God of this world: the prince of airie pow- Eph. 2. 2.
ers : and that strong armed man which keepeth his house in peace, and 6. 12.
Math. 12. 29.
zill some stronger inuade him. And, this their saide power is two- Luc. 11. 22.
fold. Namely, either their power of possession : or, their power of
obsession.

Lycanthropus.

What is your opinion (I pray you) concerning the possession of *Diuels* : in these daies of the Gospel?

Orthodoxus.

My opinion therein, shall be shewed at large : after your selfe haue first opened vnto me, what you doe meane, by the *Diuell his possession in man.*

Lycanthropus.

By the *Diuell his possession in man*, I vnderstand *his essentiall*
and violent entring into him, as men, by force and armes doe enter Luc. 11. 22.
an house : and so, inherently possesseth, and peaceably enioyeth that Tho. Aquinas
selfesame person, as his proper possession, and peculiar dominion, ap- 2. 2. q. 136.
pointed vnto him of God. For, possession (you know) it importeth artic. 2. fol. 275
a peaceable dominion. Erasmi. Sarce-
reus in Luc. 11.

Orthodoxus.

That, *possession* importeth a *peaceable dominion*, we do neuer denie. But where prooue you such an *essentiall possession* as your selfe speaketh of, in all the Scriptures? Nay, where finde you these words (*possession*, or *possessed*) peculiarly appropriated to the *Diuell ouer men* : throughout the whole Bible, in the old, or new testament.

Lycanthropus.

Where finde I the words (*possession*, or *possessed*) appropriate to *Diuels*, throughout the whole Bible? Surely, whereloeuer the *Euangelist Mathew* doth handle those matters, there he

D

vsually,

Math. 4. 24.
and 8. 16.
and 8. 28.
and 8. 33.
and 9. 32.

visually, and purposely puts downe those selfe same wordes. As for example, he saith, *they brought many to Christ that were possessed with Diuels*. Againe, *he healed many that were possessed with Diuels*. Againe, *there met him two possessed with Diuels*. Againe, *they told the people what was become of the possessed with Diuels*. Againe, *they brought unto him, a dumbe man possesst with a Diuell*. Yea, and in euerie place else, where like occasion is offered, he vseth like speech: which argueth euidently, that the *Diuell* hath an *essentiall possession* in men.

Orthodoxus.

Arguing (as you doe) from a deceiueable ground, you cannot possibly collect from thence, any certaine *conclusions*: concerning especially your cause in *Question*. For, this I assure you of, that, in no one of those places which your selfe haue recited, neither, in any other *text* else throughout the whole *Bible*, is there any one word in the *Originall*, that importeth an *essentiall possession* applied to *Diuels*: I meane, that (by any one *Lexicon*) may possibly bestretched to signifie any such *essentiall inherencie* of *Diuels* in the bodies of men, howsoever it hath pleased the *English translator* to thrust in the same.

Lycanthropus.

The *English translator*, he hath thrust in no more I hope: then the *originall text* will beare.

Orthodoxus.

Yes, howsoever your selfe doe absurdly collect from the *English translation*, an *essentiall possession* of *diuels*: I assure you of this, there is no *one word* throughout the *original*, intēding such purpose. And, verie certaine I am, that, if the holy *Ghost* had euer but purposed to put downe such an *essentiall possession* of *Diuels*, as you would beare vs in hand: he wanted not his proper words or termes to expresse the same either in the *Hebrew* or *Greeke*, in which two languages, the *canonicall scriptures* themselves, were primarily indighted by the spirit of God. For, first concerning *possession*: the *Hebrewes* they vse (for the most part) *two speciall words* to expresse the same.

Lycanthropus.

What is the *first word* they vse for *possession*?

Orthodoxus.

The first word is *achuzzab*, which ariseth from the radicall verbe, *achaz*: that is, *to hold, to apprehend, to detaine, or retaine* the

אחז, id est,
מאלצו. ו
אחז, id est,

the thing apprehended: to obtaine verie firmly, or strongly. Here-
of comes, the nowne, *achuz*: which properly signifieth, that spe-
ciall part of the inheritance which is taken, apprehended, or held by
a speciall right. As appeareth in *Numbers*, saying: But of the
halfe of the *Israelites* (which went not to warre) thou shalt take one
(*achuz*) that is one apprehended, possessed, or taken out of fiftie. In
like manner from the aforesaid radicall word (*achaz*) is deri-
ued the nowne, *achuzzah*: which properly importeth such a
detention, apprehension, or possession, as is peculiarly possessed of the
possessours themselves, as verie plainly appeareth in *Numbers*,
by the *Rubenites* petition put vp vnto *Moses*, saying thus. If
we haue found grace in thine eyes, let this land be giuen to thy ser-
uants (*laachuzzah*) that is, for a peculiar possession, and bring vs
not ouer Iordan. The verie selfe same use of this word, appeareth
also in *Ioshuah*, saying thus. Now returne ye, and goe to your tents,
achuzzathchem, that is, to the land of your proper possession: or to
that land which you peculiarly apprehend, possesse and hold. Again
in the second *Psalme*, the holy Ghost puts downe that selfe
same word, to the selfe same purpose, saying thus: Desire of me,
and, I will giue thee the heathen for thine inheritance; and the vt-
most part of the earth: *vaachuzzatheak*, that is, for thy possession,
or thy peculiar apprehension and right. In these and infinit other
places of scripture, the holy Ghost (you see) entending pur-
posely to speake of any matter of possession: he useth a verie fit
and significant word for that selfe same purpose. And therefore,
if he had euer purposed to put downe any such essentiall posses-
sion of *Diuels*, as you dreame of: he wanted not words for the
same. Although notwithstanding, this I must tell you withall,
that if he had borrowed this word from the *Hebrewes* for such
a supposed purpose: Yet could not the same haue imported
any such an essentiall inherencie in the bodies of men, as you
beare vs in hand, but had signified onely, an apprehending, an
holding, a firme detayning, or possessing of a thing, and no more.

Lycanthropus.

Well, yet in the new testament (it may be) the Greeke text,
hath for that *Hebrew* word *achaz*: some word in the Scrip-
tures importing such an essentiall possession.

Orthodoxus.

It may be it hath not: and, how then? that it hath not, it
is verie apparant. For, from this *Hebrew* word, *achaz*: the

apprehendit.
apprehensum,
detinuit, obti-
nuit, retinuit.
Hinc, אָחָז, ו
Nomb. 31.30.
אָחָז, id est,
apprehensum,
captum.
Item, אָחָז,
possessio, appre-
hensio, detentio
qua tenetur a
possidentibus, ut
Nomb. 32.5.
אָחָז, id
est, ex κατοχή-
σθαι, in possessio-
nem.
Iosh. 22.4.
אָחָז, id est, תְּחֵלֶת
הַקָּדְשִׁים
וְהַקָּדְשִׁים
וְהַקָּדְשִׁים
ad terram pos-
sessionis vestrae.
Psal. 2.8.
אָחָז, id est, κατο-
χήσθαι σὺ.
in possessionem
tuam.

ἡ δὲ ἰδὲ ἑστ,
 teno.
 μετασχέω, id
 est, apprehendo.
 κατασχέω, id est,
 detinui.
 ἰσχυρίζομαι, id est,
 continer, item.
 κτήματα, inde
 κτήματα.
 Aristophanes.
 Lucianus.
 Math. 19. 22.
 Marc. 10. 22.
 Act. 2. 45.
 and 5. 1.
 1. Thess. 4. 4.

Grecians (by an inuersion, or turning of letters) doe purpose-
 ly deriue the Greeke verbe *Scheo*: which signifieth to apprehend, or hold. And thereof comes, *metascheo*: which signifieth to apprehend, or lay fast hold upon. Also, *kateschon*: which signifieth to detaine. Also, *ischanao*: which signifieth to retaine, or to hold. Againe, they vse oftsoones the word *ctema*: which properly signifieth a possession: albeit that men captiuated and taken in warres, are also called, *ctemata*: that is, such persons as are made bondslaves, or held in a slavish thraldome or bondage. This word *ctema*, is ordinarily obserued in the new testament, to set forth possessions by: as appeareth in fundrie places. Neither of these words is vied of the holy Ghost, to expresse that your pretended possession of *Diuels*: which if they had beene indeed, yet (vnlesse to apprehend, to hold, to containe, to detaine, to retaine, or keepe fast, be but one, and the same with these your supposed essentiall possessions) you cannot congruently conclude from thence, any essentiall inherencie of *Diuels*, in the bodies of men.

Lycanthropus.

Well, be it so: but what is that other word which the Hebrewes doe vse for possessions?

Orthodoxus.

יָרַשׁ, id est,
 נָפְלָא, id est
 possedit, occupa-
 uit, habuit in
 dominio, & po-
 testate sua. hinc,
 יָרַשׁ, id est,
 possessio.

The other word which they commonly obserue for such purpose, is, *iereshah*: arising from the radical word, *iarash*: that is, to possesse certaine bounds or territories, to hold in his proper right dominion, or power: to obtaine by special right, to inherite, &c. Properly, it signifies the challenging of something peculiar to a mans selfe, the same being primarily obtained by his proper coyne, by a lawfull succession, or proper dominion: as a thing that was conquered by warre, or some other such meanes. Neither is such a possession as the word, *iereshah* importeth to be only vnderstood of grounds, or of territories: but the same also, is vsually spoken of such seruants, or men, as are brought into bondage. It hath a speciall affinity with two other Hebrew words: namely, *aresheib*: which signifieth a contentious, importunity, or an earnest begging of something: and, *rashah*, which signifieth to grant, or giue power. Because, to possesse a man, is so to employ him, with all his faculties, possessions, and treasures: as if he were altogether, but an exiled person, or a poore man destitute of succour, being utterly eieced from his proper bounds, and peculiar territories. For the sense of this word,

יָרַשׁ, id est
 afflictio con-
 tentiosa.
 יָרַשׁ, id est,
 concessit, vel
 potestatem
 dedit.

iarash;

iarash; you may see in sundrie places: especially, in *Jeremie*. Hereof comes (as I told you before) the word, *iereshah*: that is, a possession: and thereby, is signified properly, any thing whatsoever, that hath beene subdued by the partie possessing the same, as appeareth in *Numbers*. Also, from the word *iarash*, is deriued the nowne, *ierushah*: which signifieth properly, such a possession as some doth peculiarly possesse. And, this word, is so taken, but thrise in the Bible. Howbeit, when this word, *ierushah*, is applied to the hart: then, it betokeneth properly, those selfesame cogitations or thoughts, which the minde it selfe doth peaceably possesse: as appeareth in *Iob*, where he saith. My daies are passed away, my cogitations are violently taken from me: I meane (*morash lebab*) the possessions of my hart. That is, those happie and comfortable cogitations which my soule in a good conscience, by the blessing of God, did challenge to it selfe by a peculiar right or possession. In like maner, from, *iarash*, ariseth the word, *morashah*: which signifieth properly, such a kinde of possession as people enioy by a certaine peculiar right, as appeareth in *Deuteronomie*, where the people say thus: Moses commanded vs a law, *morashah kehilla*th *laakob*. I meane, a peculiar inheritance for the congregation of *laakob*: That, is, such an inheritance, as shall passe, by an hereditarie right or possession, among the house of *Israel*, from generation to generation. The like vse of this word *morashah*, doth euidently appeare by those seuerall quotations of scripture; which we haue purposely put downe in the *Margine*. By all which it is verie apparant, that, albeit the holy Ghost should haue purposely vsed any one of these *Hebrew* words to expresse your pretended possession of *Diuels*: yet could you not haue concluded from thence any such an essentiall inherencie of *Diuels* in the bodies of men, as you would beare vs in hand.

Licanthropus.

But, doth not the *Greeke* word, which the *Septuagint* vseth to expresse the word, *iarash*; import so much?

Oribodoxus.

Nothing lesse I assure you. For, from that word *iarash*: ariseth, *orizo*, and *orixomai*: which signifies, to bound, or determine the territories, and possessions of land. From thence also is deriued these following nownes: namely, *orion*, and *orismos*: which signifieth, a bondarie, a definition, or constitution. Also, this word, *exorizo*, that is, to exterminate, or to disherite. Also, *exorismos*:

Jerem. 49. 1.
ירשה
Nomb. 24. 18.
ירשה, id est,
αλγεσμομια, i.
ירשה, id est
αλγεσμομια, i.
possessio.
Isa. 14. 24.
Abd. 1. 17.
Iob. 17. 11.
Iob. 17. 11.
מורשה
לבבי, id est,
possessiones cor-
dis mei. vide
Tremel. in Iob.
Iob. cap. 17. 10.
& Franciscus
vatabal. ibid.
Dent. 33. 4.
מורשה
קהל
יעקב
i. *αλγεσμομια*
συναγωγης
ιακωβ.
Exod. 6. 8.
Ezech. 11. 4.
and 25. 4.
and 33. 25.
and 36. 2.

ὀρίζω, &
ὀρίζομαι, id est,
termino, &
determino.
ὄριον, id est
terminus.
ἐξορίζω, id est,
definitio, vel
constitutio.

ἔξοιζα, id est,
extermino, &
exhereditio.

ἔξοισμος, i.
exilium.

κληρονομία,
possessio, vel
hereditas.

Math. 5. 5.
and 10. 9.

Act. 1. 18.
and 5. 1.

1. Cor. 6. 9.
and 7. 30.

1. Thess. 4. 4.

which betokeneth an *exile*, or *banishment*. From whence also ariseth verie fitly, the *inheriting*, or *dishinheriting*: or rather (if you please) the *possessing*, and *dispossessing* of *heirs*. The *Gretians* in like sort they vse another word, called *cleronomia*; which signifies properly, an *inheritance*, or *rule of possessions*. Briefly, albeit, the *holy Ghost* (in the new testament) hath sundry words to set out the *possession* of things as appeareth by the places put downe in the *Margine*: yet, could no one of them all haue fitted your turne, or possibly haue extended it selfe to this your pretended purpose. By all the premisses then, it is verie apparant, that, if the *holy Ghost* had euer determined to establish your supposed *essentiall possession* of *Diuels*: he wanted not proper and significant wordes to expresse his said purpose. Albeit notwithstanding, if he had purposely put downe any one of these wordes either *Hebrew* or *Greeke* to import a *possession* vnto vs: yet woulde no one of them all (in any congruent speech) haue euer beene able to auouch that *essentiall inherencie* of *Diuels* in the bodies of men, which your selfe woulde fondly conclude from our *English translation*, without any warrant at all from the *originall text*.

Lycanthropus.

Though none of the *Euangelistes* haue precisely put downe in any one of those places, no such word at all, as may properly expresse the *essentiall possession* of *spirits* and *Diuels*: perhaps yet, they haue some other word else *equivalent* therewith in *sence*.

Orthodoxus.

Perhaps no: and, without al peraduenture they haue not. For, the very word it selfe, which the holie *Ghost* obserueth in euerie of those your *quoted Scriptures*, is *Demonizomenoi*: which with all true *interpretours*, both *Latine*, *Italian*, *French*, and *English*, is ordinarily and vsually translated *Demoniakes*: that is, men *Diuillished*, I meane *actually afflicted*, tormented, or vexed with *Diuels*. But no one of them all did euer translate it thus; namely, men *essentially possessed* with *Diuels inherently in them*. Yea, this very word *Demonizomenos*, is not onely so translated, but, is so also vnderstood of the most *iudiciall*, and soundest *Diuines*. For not any one of them all, do vnderstand the same of *essentiall possessions*: but, euerie of them do take it to signifie onely, some such *extraordinarie actual affliction*,

δαιμονιζο-
μενοι.

Iam. 3. 15.

Erasmus, in
Math. 4. 24.

Hugo Cardinal.

Math. 4. 24.

Gualter ibid.

Moses Pellach.

in Mat. 17. 16.

Beza, ibid.

Arctius, in

Marc. 5.

affliction, vexation, or torment, as Satan himselfe (by the speciall appointment of God) doth effectiuelly inflict vpon men for a time. If you haplie doe call the truth of that which I speake into question, let their seuerall writings be exactly considered, and then tell me, whether any one of them all do vnderstand by Demoniaces, any such persons as are essentially possessed with a Diuell inherently in them, as your selfe very fondly imagine: and not such rather, as (by the extremitie of those their actuall torments) are become outragioullie furious, cruell, and quite out of order. Thus then, by all the premisses it is very apparant (you see) that, neither by a proper significant terme, nor by any other word else equiualent therewith, neither yet by the translations of learned Interpretours, or the exquisite iudgement of soundest Diuines, you may from those your quoted scriptures, (in any possible or congruent order) vndertake to conclude (as you doe) the essentiall possession of spirits and Diuels: but, must necessarilie take them onelie for such Demoniaces, or diuellised persons, as are actually afflicted, tormented, or vexed by Satan.

Mart. Bucerus in Math. 1. 23. Iohannis Caluini. in Math. 4. 24. & 8. 16. and 9. 32. Aug. Marlorat. in Act. 10. 38. Gualter, in Math. 12. 22. Theod. Beza in Math. 8. 16.

Lycanthropus.

Why then shoulde the *translatour* so presumptuously put downe the word *possession*: if no such thing be apparant in all the *original*?

Orthodoxus.

That there is no such *matter* there (as your selfe supposeth) you haue sufficiently heard before. Neither did the *translatour* himselfe (as it seemes) intend any such *essentiall possessions*, but onely an *actuall vexation* by Satan: howsoeuer he did to careleslie put downe the word *possession*: as a worde more familiar amongst vs. No surely, it is certaine, the *Euangelist* himselfe, he neuer intended such *essentiall possessions* by the word *Demonizomenoi*: but onely an *actuall affliction, vexation or torment*. And therefore the other two *Euangelistes Marke and Luke* (reporting with *Mathewe*, those selfesame stories, concerning the aforesaide *Demoniaces*) they vse not the worde *possessed* at all. But, those whom *Mathewe* intituleth *Demoniaces*, *Marke* termeth, *a man hauing an vncleane spirite*: and *Luke*, he saith there mette Christ, *a man who had a Diuel a long time*. Making it a matter meerely indifferent, and al one in effect, to be a *Demoniacke*, and to haue a *Diuel*, or an *uncleane*

Erasm. annotat. in Math. 4. 24.

Math. 8. 28. Marc. 5. 2. Luc. 8. 27.

Math. 15. 22.

spirite: as for the word *possessed*, they neuer vse it, neither is the same found throughout the *originall*, applyed to *Diuels*. And vndoubtedlie, these words (*possession, or possessed*) being carelesly thrust into the *texte* hand ouer head by our *English translators*: is not the leaste occasion, that the whole world (by a common receiued *error* from hand to hand) hath beene so vniuersallie *possessed* with manie grosse *errors* concerning the *Diuel* his supposed *possession* in man. Moreouer, whereas you boldly affirme, that the *Euangelist Mathew*, in euery place els, where like occasion is offered, doth vsuallie obserue the selfesame *phrase*; that is not so. For (speaking of the woman of *Canaans Demoniacke* daughter) he saith not, *haue mercy on me, for my daughter is pitifully possessed*: but, my daughter is miserably vexed with a *Diuel*.

Exorcistes.

What then I pray you, doth your selfe vnderstand by the *Diuel* his power of *possession*?

Orthodoxus.

By the *diuel* his power of *possession*, I vnderstand, that his *tyrannical dominion* which (by a peculiar proprietie, according to the purpose of God) he doth exercise ouer some speciall persons, in afflicting, tormenting, and tempting both inwardly, and outwardly: so far forth speciallie, as his commission permittes him.

Philologus.

Giue me leaue (good sir) to interrupt you a little. For, either my *wittes* are wyld, or, *Lycanthropus* and your selfe, haue both (at vnwares) concluded one and the selfesame thing, concerning the *diuel* his *possession* in man: surely, for my owne part, I perceiue in your speeches no difference at al.

Orthodoxus.

If your *wittes* were wyld, you would then imagine, as the drunken man doth, that, what one thing soeuer you behold at a blush, were vndoubtedly *twaine*: whereas you rather conclude, that, *two* distinct matters, are but one and the same. And therefore, your *wittes* (it should seeme) are, rather worne to the stumps, then wyld: being vnable to discern the difference betwene our two speeches, the difference it selfe, being so apparantly euident. For, whereas *Lycanthropus* verie confidently auoucheth a *substantial entrance* of the *Diuel* into man, as it were with force and armes, to conquere and keepe

a possession: I (deliuering briefelic my mind, concerning the *Dinell* his possession in man) spake onelic of his *afflicting, tormenting, and vexing* of man. Howbeit, for further clearing the Question, we must here *distinguish* the *Dinell* his supposed possession, thus: namelic, it is either a *real*, or an *actual* possession.

Lycanthropus.

What is the *real* possession?

Orthodoxus.

The *real* possession, is supposed to be some *essentiall, substantiall, or personall* entrance of the *Dinell* into man, for a more effectually executing of that his tyrannicall force and violence upon him. And, this supposed possession (how incredible soeuer) is thought to be twofold: namely, either a *mentall*, or *corporall* possession.

Lycanthropus.

What meane you by *mentall* possession?

Orthodoxus.

Some vnderstand thereby, that selfesame *proprietie, right or dominion* whereby the *Dinell* doth really, and essentially enter into, and inherently dwell in the possessed mans minde, during the whole terme of that his tyrannicall dominion. Now then, the matter of possession it selfe being thus farre discovered, I would gladly learne of *Lycanthropus*, after what maner he imagineth the *Dinell* to haue a possession in man? Whether *really*, or *actually*? My meaning is, whether he holdeth the *Dinell* to haue a *personall* possession in man: or, a possession rather, by some powerfull effecte.

Lycanthropus.

I am confidently periwaded, that the *Dinell* hath a verie *reall, essentiall, substantiall, or corporall* possession in those whatsoeuer, whom he fully possesseth.

Orthodoxus.

I thought euen so: and therefore, was driven to *distinguish* the supposed possession of *Dinels* as I did. Notwithstanding sith you so confidently ascribe vnto *Dinels* such a *reall* and *personall* possession: Doe tell me yet further, whether you hold, that the *Dinels* do *really* and *substantially* enter into the *minde* alone, or into the *bodie* alone, or into the *body* and *minde* together?

Exorcistes.

Sir, let me freely afoord my opinion (I pray you) concerning this speciall point.

Orthodoxus.

The second Dialogue.

Orthodoxus.

Speake freely, and spare not.

Exorcistes.

I am verily perswaded, that the *Dinell* (if he haue any *reall* possession at all) hath only a *mental* possession: my meaning is, that he doth *substantially* possesse the *minde* alone.

Orthodoxus.

What is your reason?

Exorcistes.

My reason is this. Seeing the *minde* it selfe, and it onely is that wherein *motion* consisteth, and seeing the *bodie* is but the *minde*s *organon* or instrument, hauing naturally in it selfe no *motion* at all, or, no further *motion* at most, then for those onely *actions* wherein the said *mind* (whose *organon* it is) imployeth the same: It seemeth reasonable, that therefore, the *dinell* must *really* and *substantially*, first possesse the *minde* it selfe, or euer he can possibly bring the *bodie*, vnto any disordered actions, or, cause it to accomplish any his *dinellish* attempts. And, euen so the *Euangelist Iohn*, he expounds himselfe concerning the *dinell* his possessing of *Iudas*. For, where he affirmeth that *Satan* (after the soppe) did enter into *Iudas*: that possession or entrance into him he sheweth before, to be nothing else in effect, but, a putting into *Iudas* his hart, to betray his maister. Demonstrating plainly vnto vs, that the *dinell* himselfe, did first enter substantially into *Iudas* his hart or *minde*: before he could bring his *bodie* or tooing to attempte the intended treason.

Orthodoxus.

Your plaine demonstration, doth plainly demonstrate the contrarie to that which you seeme to conclude: and the verie text which you quote, doth euen cut the throat of your childish opinion, or *Cabalisticall* fantasie concerning *Satan* his supposed substantiall possession. For, seeing that *Satan* (in possessing *Iudas*) did onely but put the intended treason into *Iudas* his hart: it doth plainly appeare, that, the *dinell* had in him no substantiall possession at all, but onely, an actuall, or powerfull possession. By which said powerfull possession, the *dinell* (according to God his determinate councell) did but *actually* suggest, and effectually thrust the intended treason into *Iudas* his hart. Besides that, if the *dinell* (as your selfe, doth

Hec Ambrosius
super Lucam.

Luc. 22. 3.
Ioh. 13. 27.

Ioh. 13. 2.

Ioh. 13. 2.

Psal. 41. 9.
Act. 4. 28.

doth imagine) must first, essentially enter into the *minde* of a man, before he can bring the *body* it selfe to accomplish any his enterprises: it followeth consequently, that euerie man then, is essentially posselt of the *diuell* in his *minde* at the least, because euerie man (more or lesse) doth actually effect many *diuells* actions. And thus you may see your reason is too too absurd, or rather no reason at all, to conclude the *mentall* possession of *diuels*.

Physiologus.

Sir, as your selfe haue plainly satisfied *Exorcistes* his place of scripture, and therewithal fullie ouerthrowne his supposed *mental* possession: so, let me now answere I pray you, that very point of his argument, from whence (though fallie) he would seeme to inforce his dangerous inferre. Thus he reasoneth. The bodie of man, is but a bare *organon* of the *mind*, to put one-lie in action the *minde*s conceipte: therefore, the *Diuel* must first conquere and fullie possesse the *mind* it selfe, before he can bring the *bodie* vnto anie disordered *actions*. This I suppose is his *argument*: and, from hence he would also implicatiuely *conclude*, that therefore, the *Diuel* hath no power of him selfe, either to *tempt*, or *torment* anie man outwardlie in his *bodie*, before he hath first subdued and maistered his *mind* by a *real* possession.

Exorcistes.

That in deed is my *inference*, and so I *conclude*.

Physiologus.

This then I must tel you for trueth, that (howsoeuer you seeme in *showe*) you are nothing in *substance*: because neither is your *inference* sound, nor your *conclusion* currant. For, howsoeuer I do freelie confesse, there can be no *actual* accomplishment of the worke of sinne, before the *mind* it selfe (being first conuict) be made to consent: yet doth it not follow, but that (notwithstanding al this) a man may *outwardlie* be tempted to sinne, and tormented also of *Satan*, though *inwardlie*, the *mind* it selfe be neuer subdued. And, although it be vndoubtedlie true, that *euerie man* (being tempted) is inticed and drawen by his owne *concupiscence*, namely, by the *concupiscible faculty* of his proper *mind*: yet, this is also as certainly true, namely, that, euen the *concupiscible facultie* also it selfe, is first set a worke by meanes of the *phantasie*, or interiour *sensitive power*. Which said

sensitive

Iam. I. 14.

August. super

Genes. ad Ly-

ram. cap. II.

Lyra in Genes.

cap. 3. 1.

sensitive power (receyuing an impression of such *sensible things* as are offered vnto her from the exterior *objectes* of the exterior *sences*) doth forthwith set the *concupiscible* facultie a worke, and makes it to lust after those *sensible things* in conceipte. As for example, whensoever the *diuel* intendeth to worke mans *mind* to his mischeauous purpose, he first makes an assault vpon that which we call the *sensitive facultie*; and (by offering some deceauable *object* vnto the exterior *sences*) endeoureth to circumuent the *sences* them selues, and, so he bewitcheth the *mind*. And, euen after this sorte he seduced the *eares*, and the *eies* of *Euah* her selfe: telling her confidentlie, they should knowe good and euil, making her also beleue, that the forbidden fruite was *fayre to behold*, and thereby subdued her *sensitive facultie*. And, because the delight of the exterior *sences*, is to litle or no purpose without the *desire of the mind*: the *diuel* therefore proceedeth next to encounter with that which we call the *concupiscible facultie*, namely, that, by which we are earnestlie alured to affect those *sensible things*, wherein the interior *sensitive facultie* so highlie delighteth. And here-upon also (by a false perswasion of good) he enticed *Euah* to comet that fruite forbidden: and so conquered likewise, her *concupiscible facultie*. And, because it is to litle or no purpose at al, that, the *concupiscible facultie* (being filthelie deceaued by a false perswasion of good) should affect the *temptation*, vnles the *understanding* also approue of the same: the *diuel* therefore, he laboureth next, to conquer that principall *power* of the *mind*, which we call the *intellective facultie*. And, this also he endeoureth to doe, by discrediting that selfesame *truth* wherupon the *intellective facultie* should fullie and finallie resolue it selfe, notwithstanding anie the forenamed *deceauable allurements* from the *sensitive* or *concupiscible facultie* arising against it. And, euen after this sort he also preuayled with *Euah*: falsifying that infallible *truth* of God, which told her they should dy the *death*, & so ouercame her *intellective facultie*. And, because it is to litle or no purpose, though the *sensitive*, the *concupiscible*, and *intellective faculties* also be seuerallie taynted, so long as the *mind* it selfe with a valorous *power* withstands the *temptation*: the *diuel* therefore, he laboreth lastlie, to leaue his vttermoost force against that which we call the *irascible facultie*, that I meane, wherewith we should mightelie withstand anie his mischie-

uous

τὸ αἰσθητικόν.

Calvinus, in
Gen. 3. 6.

Gen. 3. 6.

τὸ ὁρετικόν.

Gen. 3. 5.

τὸ ἡγεμονικόν.

Gen. 3. 4.

τὸ θυμικόν.

uous purposes, according to the true direction of the *intellective facultie* it selfe. And therefore, this *irascible facultie* he effect-
soones assaulteth afresh, by suggesting a false *suspicion* of some
fallie supposed *envie* or malice of God, in giuing that *rule*
whereupon the *understanding* relieth. And, euen by this selfe-
same *meanes*, he cunningly circumuented our *Grandmother E-* Gen 3. 1. 2. 3.
uah: telling her confidentlie, that God forbade them not to 4. 5.
tast of that fruit, as being euill in it selfe, but, of a purposed *ma-*
lice to withhold them both from a *more happie estate*, and so, *Caluimus*, in
(hauiing fullie vanquished her *irascible facultie*) he then forth- Gen. 3. 5.
with effected the *sinne* to the full. Thus then, by al the premis-
ses it is verie apparant, that, those sundrie *tentations* wherewith
satan assaulteth mens *minds*, they do ordinarily arise, first, from
external alurements, and so proceede (by degrees) to the *mind*
it selfe: and that therefore, we neede not imagine anie such
mental possession for *Satan*, before he can bring the *bodie* of man
to those disordered *actions*, which tende to the full accomplish-
ment of any his mischieuous *purposes*. For, by such *mentall pos-* Tho. Aquin. 2.
session, he might truely be saide to *tempt* men rather by some 2. 9. 35. art. 1.
appetible meanes, then by any *suggesting maner* at all: which fol. 123.
were absurde to imagine, but verie ridiculous for any one to per modum ap-
petibilis: non
per modum sug-
gerentis.

Lycanthropus.

This sets foorth the subtile *proceedings* of *Satan*, in tempting
men vnto sinne: but *concludeth* nothing against his *mentall*
possession.

Orthodoxus.

It fully *concludes* the point for which especially the same
was *propounded*: namely, that *Satan* he needeth not first to en-
ter *essentially* into the *possessed mans minde*, before he can pos-
sible bring the *bodie* it selfe vnto his slavish subiection. And
in verie deed, I see not to what purpose we should yeeld him
any *mentall possession* at all?

Lycanthropus.

Doe you confidently hold; that the *diuel* hath no *mentall*
possession in any?

Orthodoxus.

I holde this for an infallible *truth*; namely, that the *diuell*
doth not *essentially* enter into any mans *minde*.

Pneumatomachus.

What *reasons* haue you for this your opinion?

Orthodoxus.

The second Dialogue.

Orthodoxus.

I haue manifold *reasons* to induce me vnto it.

Philologus.

Let vs heare your *reasons* I pray you?

Orthodoxus.

With verie good will. And for a plainer proceeding, I will first briefly *put downe* the *reasons* themselues: and then *prose-*
cute them at large as occasion is offred.

Lycanthropus.

We like well your *order*: and therefore *lay downe* your *rea-*
sons.

Orthodoxus.

My *reasons* are these. 1. First, no such *mentall possession* may
possiblie be prooued from the written word.

2 The *diuell* himselfe, as also mans *minde*, are euerie of them
both, *intellectuall powers*, created of God for other more speci-
all *ends*, then that supposed *mentall possession*: it being no pur-
posed *end* of God apparantly reuealed in all the *scriptures*.

3 They are both of them *spirituall substances*, the one not be-
ing (by *nature*) more *subtile*, more *slender*, or more *thinne* then
the *other*, neither yet, of more *capabilitie*, or more *apt* to *con-*
teine then the *other*: whereby it might of that *other* be made
the more *capable*.

Psalm. 7. 9.
Act. 1. 24.

4 There is nothing in *heauen* or in *hel* of power to *penetrate*,
or to *enter into* the *spirits* of men, saue onely the eternall *crea-*
tor of *spirits*.

Ioh. 14. 16. 17.

5 By auouching the *diuell* to be *inherently* in the possessed
mans *minde*, we doe fearefully derogate from the *Deitie* of
the holie *Ghost*, and very dangerously darken the *miraculous*
operations of that sacred *spirite*: whose peculiar office it is, by an
vnspeakeable and admirable *action*, (*repletuely*) to *inhabite* and
dwelle in our *barts* for euer.

Diuulsio siue
distinctio sub-
stantiarum.

6 If the *diuell* doth *essentially* *enter* into the very *substance* it
selfe of the possessed mans *minde*: then necessarily there must
be, either a *confusion* of *substances*, which to hold were absurd,
or else a *rending* and *separation* of *substances* at least, called pro-
perly a *vacuum*, which were follie to *inagine*, but madness for
any to auouch.

7 If the *euill Angels* (in the execution of *iudgements*) do *en-*
ter essentially into any mans *minde*: then also the *good Angels*
(in

(in the execution of *mercies*) they doe enter essentially into some mans *minde*. But the latter is false, and therefore also the first.

8 If the *minde* be wholly in the whole body, and wholly also in every part: also, if it alone be the first substantiall forme and acte of a naturall bodie: how then may the *diuell* be possible inherent in the possessed mans *minde*, but either there must be a penetrating of spiritual dimensions, or two distinct substances together at once in one and the selfesame subiect, or, two substantiall formes in one and the same naturall bodie at least: all which are absurd.

Tota in toto, & tota in qualibet parte.

9 If the *diuell* be essentially inherent in the possessed mans *mind*: then is he so, either dimensionally, or repletively, or definitively at the least, or not at all. But not dimensionally, for, so onely are corporall substances circumscribed in place: whereas the *diuell*, he is onely a spiritual essence, and therefore, not dimensionally locall, as are corporall substances. Neither can he be in the possessed mans *minde* repletively, for so onely is God, who onely is of infinite and incircumscribable being: and therefore repletively filleth each place whatsoever, whereas the *diuell* is onely a finite and circumscribable creature, comprehended after a sort, in one peculiar place. And therefore he must necessarily be in the possessed mans *minde* definitively, or not at all. Which although it be so, yet can we not thereby conclude any substantiall inherencie, but a being there determinately, and in an onely conceite.

Penetratio dimensionum. Simul & semel.

10 Lastly, if the possessed mans *minde* be essentially a place for the *diuell*: then is it, either a common place, and so capable of many substances together, or, a proper place, and so, absolutely able to circumscribe the *diuell* his essentiall being: for, a place is the circumscription of an essentiall substance. And then also the *diuell*, he must needs be a moveable bodie, yea and the possessed mans *mind* (in that selfesame respect) must also become an immoveable bodie: otherwaies, there would be a progresse in endlesnesse, which thing euer nature it selfe doth abhorre. Or els, if neither a common, nor proper place, then necessarilie an imaginarie place, or no place at al: which, though it be graunted, doth not conclude anie real possession. For, an imaginarie place, is only a place in conceite: and so, by consequence, the *diuell* he hath onely in man an imaginarie possession. Now then, al these the aforenamed reasons, doe make me to hold for infallible truth; that the

progressus in infinitum.

diuell

The second Dialogue.

diuel doth neuer essentiallie enter into any mans minde.

Pneumatomachus.

Your reasons I assure you, they satisfie me to the full: but, what saith *Lycanthropus* concerning this point?

Lycanthropus

I say and hold (as before) that the *diuel* (in so manie at least as are subiected vnto him) hath vndoubtedly an entire and absolute possession: yea, euen in their verie mindes or hartes.

Orthodoxus.

No such mental possession, may possibly be proued from the written wordes.

Lycanthropus.

Yes, the very scripitures themselves they plainly auouch, that the *diuel* entreth and dwelleth in man: that he entred into the heart of *Iudas*: that he filled *Ananiah* his heart, and so forth. What other thing els may be collected from thence; but, that the *diuel* hath really in man, a mental possession?

Orthodoxus.

You relie too much vpon the bare letter it selfe, and that is the onelie thing which deceaueth your iudgement. For, albeit the bare letter doth say that the *diuel* entreth into, and dwelleth in man: that he entred into *Iudas* his heart, and filled *Ananiah* his heart with guile: yet, that selfesame entrance, that dwelling, and that filling of the hart, must not be formally, but effectiuely vnderstood. As for example, the *Diuel* (in verie deed and in truth) may truely be said to enter into the verie hart of a man: because, he powerfully suggesteth, and effectually worketh in mans minde, his purposed mischiefes. Againe, the *diuell* may truely be said to dwell in the hart, because, by the efficacie of his working power, he holdeth mans mind as a captinated prisoner at his owne will and pleasure. Euen as also, the Lord, he is said likewise to dwell in our hartes by faith: not that he essentially inhabiteth there, but, by reason of the effectual working of his mightie power.

Lycanthropus.

You may expound at your pleasure: but I verily belecue that the *diuell* hath essentially in some, a mental possession.

Orthodoxus.

Are not the *diuels*, as also mens mindes, intellectuall powers, created of God for other speciall purposes, then that which
your

Math. 12. 45.

Luc. 11. 26.

Luc. 22. 3.

Ioh. 13. 27.

Act. 5. 3.

Non formaliter, sed effectiue.

Lyra in Lucam,

cap. 9. 15.

Ioh. 13. 2.

Act. 5. 3.

2. Tim. 2. 28.

your selfe doth imagine: Prooue by the words that the Lord in creating of them, did euer propound to himselfe such a *mental possession*, then you say something vnto it.

Philologus.

Notwithstanding all this, if the *diuell* hath in man any *reall possession* at all: me thinks then, because he is a *spirit*, he should first really possesse the *spirit* of man.

Orthodoxus.

The *diuel* I confesse is a *spirit*, & therefore he principally affecteth *mans spirit*: and yet doth it not follow, that therefore, he substantially entereth into the *spirit of man*, neither is there any sense in such sequel. For the *diuell* himselfe, as also *mans spirit* were either of them both created of God; and therefore, not *vncreate*, but *created spirits of God*. Neither is the one by nature, more *subtile*, more *slender*, or more *thinne* then the other: neither yet, of more *capabilitie*, or more apt to containe then the other, whereby it might of that other be made the more *capable*, as was shewed before. No surely that is a *propertie*, onely peculiar to the *diuine substance* it selfe. Neither is any thing else in *heauen* or in *hell*, of power to *penetrate*, or to enter into either an *humane*, or *Angelicall spirit*, but, that onely eternall *spirit*, & almightie *creatour* of all things of whom it is truly affirmed, that he alone searcheth out, trieth, understandeth, and knoweth the minds of all men. Moreouer, if the *diuell* doth substantially enter into, and really possesse the *minde* of a man: then, what difference concerning that point, betweene the *holie Ghost* and the *diuell*? Or howe is the *deitie* of the *holie Ghost* himselfe, by such *vnspokeable*, or *admirable action* made apparant vnto vs? For, euen therefore is the *holie Ghost* declared to be true God: because he is able *repletuely* and by speciall operation, to dwell in *mans spirit* for euer, according to the testimonie of our Sauiour saying, *he dwelleth with you, and shall be in you*. By all which it is very apparant, that (vnles you dare *deifie the Diuel*, & make him matchable with God himselfe in *diuine essence, operation, & knowledge*) you cannot, nor may not affirme, that the *diuel* doth substantially possesse & inhabite the *minde* of men.

Philologus.

Nay sir, I am I assure you, so farre off from, either *deifying the diuell*, or making him in *essence, operation, or knowledge* any waies matcheable with God: as I had rather vtterly to denie him

Iohannes Fernus
in Matheum,
lib. 2. cap. 8.
fol. 133.

August. de de-
finit. ecclesiasti-
corum dogm.

Psal. 7. 9.
Act. 1. 24.

Zanch in Ephes.
cap. 1. vers. 13.
pag. 47. col. 1.
Ioh. 14. 16.

M. Perkins
upon the Creed.
fol. 405.

Ioh. 14. 17.

him all manner of possession, then auouch any thing at all that may import such an inference.

Lycantropus.

Well yet, I cannot be perswaded, but, that the *diuell* hath a mentall possession in some respect.

Orthodoxus.

He hath so indeed. Otherwaies, it were to little or no purpose for him to deale with the bodie: vnlesse he could therewithall accomplish (in some sort) the *minde* consent. Howbeit, that the *diuell* doth substantially possesse the *minde*, can neuer be proued: and the contrary, by me hath been plainly declared. Notwithstanding, I do freely confesse, that the *diuell* hath an actuall, or powerfull possession concerning mans *minde*: so far forth especially, as tendes to the effectuall tormenting and tempting thereof, other possession he hath none at all, as shall be shewed hereafter. Whereas therefore, the *diuell* is said to enter into, or to possesse the *minde* of a man; that is to be vnderstood, onely according to his effectuall working with the bodie it selfe. And, in this selfe same respect, the possessed mans *minde* may truely be said to be filled with the *diuell*; as the drunkards are saide to be filled with wine. For, the verie substance of the wine doth not substantially enter into the verie substance it selfe of the drunken mans *minde*, because, then there would be a violent rending and separation of substances, as was shewed before: but onely the fuming efficacie or power of the wine, (binding the vaines and sinnewes, and stopping vp the secret passages of the vitall spirits) is that which oppresseth the *minde* it selfe, being peculiarly seated in her proper place. The verie selfe same thing may be said, concerning the *diuell* his mentall possession. For, the *diuell* himselfe (touching his essentiall being) doth nor essentially enter into the verie essence it selfe of the possessed mans *minde*, because, then there would be a penetrating of spirituall dimensions, and so, two distinct substances should be (together and at once) in one and the selfe same place, which were absurd to affirme, as was shewed before: but, the *diuell* (by his onely effectual power) tormenting and tempting the sensible parts of man, doth, so mightily disorder the sensitive faculties, and so maliciously forestall the true notions and passages to a sound understanding, as euen the *minde* it selfe, it cannot but be maruellously distracted, during the whole terme of that his tyrannicall dominion

*Isidor. de sum.
beno, lib. 3.*

*Iohannes Fernus
in Matheum,
lib. 2. cap. 8.
fol. 133.*

*Nic. Selnecker.
in Act. cap. 17.
fol. 234.*

*Nich. Selnecker.
in Act. cap. 17.
fol. 234.*

*Iohannes Brom-
yard, in summa
predicat.
A. 18. act. 1.*

dominion. And this is all in effect, that I yet see or can say concerning the *dinell* his mental possession.

Philologus.

This *sir*, is enough I assure you, and that which doth satisfie me to the full: but what sayth *Lycanthropus* concerning this point?

Lycanthropus.

Howsoever you seeme to be satisfied, me thinke yet in all reason, that the *dinell* should haue essentiallie in some, a mentall possession.

Physiologus.

Sith you relie so much vpon natural reason, go to *Lycanthropus*, let me argue this point to the full?

Lycanthropus.

Take leaue, and argue as pleaseth your selfe.

Physiologus.

You remember (I hope) how Maister *Orthodoxus* hath sufficiently showed before, that *angels* and *dinells* are substantiall creatures, and not any phantastical imaginations, as was handled at large in our former discourse concerning that point.

Lycanthropus.

I remember it well: and doe truelie beleue the same to be so.

Physiologus.

Wel then, sith yow hold *spirites* and *dinells* for substantiall creatures: do now tel me whether you take them for spiritual, or corporal substances?

Lycanthropus.

I know not what substances they are, whether spiritual or corporall: *dinells* I am certein they be, verie pestilent *dinells*: yea, such dangerous *dinells* as vndoubtedly haue a reall possession in man.

Physiologus.

If you dare credit the Scriptures, I will tell you God willing, what creatures they are.

Lycanthropus.

I credit the Scriptures: or else it were shame.

Physiologus.

This then I auouch vnto you for certaine, that *Angels* and *Dinells* are Spirits by nature: and *Angels* by office. That they are not

Augustinus, in Psalm. 104. 4.

Andr. Hyperius
de method
Theol. lib. 2.
pag. 273.
Fulgent. in libro
de fide, ad Pe-
trum, cap. 3.
ὁμοῦτοι non
sunt: sed,
ὁμοῦ ἐπὶ οἱ.
Aug. ad Orosi-
um. Quest. 17.
Epsl. in psal. 44.
Homil. 11.

not creators, but creatures created by God. Neither did they all issue out of one, as all men by propagation were procreated from Adam: but were all ioyntly together, and foorthwith crea-
ted. Neither is one in another (as in the trinitie, the father is in the sonne, and the holy Ghost in both) for then they should be of one and the selfe same substance: whereas they are onely of like substance, one to another. Albeit, they were created I confesse, in a most absolute estate of substance, but yet, onely crea-
red. For, there is not one of them an infant, a yoong one, or an olde one: neither come they to perfection by little and little, or growe vp by nutriment and exercise: but, do continually re-
taine that selfe same estate of substance which they euer en-
joyed from their first creation. By this then you see what crea-
tures they are.

Lycanthropus.

This prooues them essentiall creatures, which was prooued before: howeit, I haue nothing as yet, from the sacred Scrip-
tures, concerning their peculiar substance.

Physiologus.

Daneus, in En-
chir. Aug.
cap. 6. fol. 202.
1. King. 22.
21. 22.
Marc. 5. 2. 8.
Math. 12. 43.
Luc. 11. 24.
Math 12. 45.
Luc. 11. 26.
Eph. 2. 2.
and 6. 12.

Yes, I auouched them to be by nature, essentiall spirits. And this I say further, that Angels and diuels are immortall and spiri-
tuall substances. That they are so, it is apparant in sundrie pla-
ces of scripture. I will saith the diuell, be a lying spirite in the moutb
of Achab his prophets, Againe, Christ cast out an vnclane spi-
rit. Againe, the vnclane spirit walketh through drie places.
Againe, he taketh to him seuen other spirits. Againe, we wrestle
not against flesh and blond, but against spirituall wickednesses, and
so foorth. All these, and sundrie such places doe demonstrate
vnto vs the truth of this matter. Now then, I reason thus. The
scriptures deliuer vnto vs, not corporall, but spirituall diuels:
therefore, diuels are not corporall, but spirituall substances. I
folow it thus. Bodies and spirits are opposed the one to the
other: therefore they cannot possible be one and the same,
for, as a bodie is not a spirit: so, neither is a spirit, a bodie, because
a spirit hath not flesh and bones as a bodie hath.

Lycanthropus.

This I hold for an infallible truth.

Physiologus.

You acknowledge (you say) the diuels to be spirituall sub-
stances. Well, goe to then, tell me whether you holde them
not

not

not likewise for *finite creatures*: and therefore also, *circumscriptible and locall*.

Lycanthropus.

I doe: for none but God alone can be *infinite and incircumscriptible*. *Iul. Scaliger. Exercitat. 359. sect. 3.*

Physiologus.

Seeing you doe freely confesse the *diuels* to be *spiritual substances, finite, and locall*, before we come to speake of their possession or placing, doe tell me: whether you take not that *mans minde*, into the which (as you saie) he doth *really enter*, to be for the time of his present possession, the very *receptacle or place*, that *circumscribeth the diuell*: and, whether the *diuell* also himselfe (concerning his *essence*) be not for that time, *wholy*, and *substantiallie comprehended therein*? *Greg. Magnus, lib. 2. Moral.*

Lycanthropus.

Yes, the verie *minde* it selfe (for that present possession) must needes be the *receptacle* wherein the *diuell* is *wholie*, and *substantially contined*.

Philologus.

Fie, fie *Lycanthropus*, this is too too absurd. For by this *meanes* you make the *minde of a man* to be greater in *muchnes*, in *substance*, or *essentiall being*, then the *spirite of the diuell*: else, howe should the *diuell* be possible *comprehended therein*? sith that which is *lesse*, can at no hand *include or containe the greater*.

Lycanthropus.

Nay, that is no *necessarie sequel*: because, the *diuell* for that present, may *contract, diminish, or lessen his substantiall being*.

Physiologus.

This your imagined (*may do*) can *conclude no certaintie of doing* at all. Neither do we *dispute* what the *diuell* either *may*, or is *able to doe*: but what in *deed*, and in *truth* he doth *truelie accomplish*. Howbeit, to vse fewe words in a long matter, and plaine termes in a doubtfull case, this I auouch for truth; that the *diuell* neither can *contract*, nor possibly may *diminish his substantiall being at all*. For, as he is a *spirituall creature, created for vengeance*: so hath he for that selfesame respect, an *essence and forme* especially proper vnto himselfe alone, yea, and the same so *peculiarly appointed vnto him*, as he himselfe cannot possibly *augment, diminish, or any waies alter the same*, but must needes be *contented therewith*, as with that which the *only wise* *Eccles. 39. 23.*

The second Dialogue.

wise God hath in wisdom especially ordeined and assigned vnto him: yea, euen as peculiarly, as he hath appointed to euery of vs our proper substances, without any power at all to alter the same.

Lycanthropus.

Tush, let mans mind be what may be, whether bigger, or lesse in proportion then the spirite of the diuel, I passe not a pinne: this I constantlie hold, that the same is the verie receptacle or place of abode for the diuel, during al the whole time of his real possession.

Physiologus.

Sith you wil needes haue mans mind the verie habitacle or place for the diuel his real possession: go to then, tel me what kind of place you hold it to be? Whether do you take it to be a common, or proper place?

Lycanthropus.

What meane you by a common place?

Physiologus.

That, wherein manie substances are, or may be at one and the selfesame time. Such as is the heauen, the earth, a temple, an house and such like: al which may truelie be saied to be common places, for that, manie substances may ioyntlie be placed in them al at once. As for example. Some thing may truely be saied to be contained within the celestiall firmament, because it is in the fier: in the fier, because it is in the ayre: and in the ayre also, because it is in the earth. For, al and euery of these, at one and the selfesame time are ioyntlie comprehended with in the firmament, or cope of beauen.

Lycanthropus.

Then, I doe hold mans mind for no common; but, the diuel his peculiar place of abode for the present.

Physiologus.

Greg. Magnus, lib. 2. Moral. If you hold mans mind for the diuel his peculiar place, then must his said mind be able, absolutelie and fully to circumscribe the diuel his essential being. For, a place is the circumscription of an essential substance. And, by this you may plainelie perceiue, how (at vnwares) you are grosely ouertake with that palpable absurditie, which *Physiologus* (not long since) enforced vpon you. Namelie, that the mind of man (it being as you falslie suppose, the peculiar place of the diuel) must necessarilie (if so we may

may speake) be larger in *muchnes* and proportion, then the spirit of the diuel. For, howsoeuer, neither spiritus nor diuels (they being no corporal substances stretched out by Dimensions, or by any massie huge matter) may truely be said to be in a place *commensuratiuelie*, or *dimensiuelie*: notwithstanding al this, both spiritus *Danau, in Enchir. Aug. cap. 57. fol. 193.* and diuels (they being finite and circumscribable substances) may truelie be said to be in a place *definitiuellie*, or *determinatiuelie*. Spiritus therefore and diuels, being (as your selfe doth suppose) *definitiuellie*, (though not *dimensiuelie*) in the possessed mans mind: his said mind (concerning the essential being thereof) must determinately and definitiuely exceede in proportion and *muchnes*, the spirit of the diuell. Howbeit, sith (in any case) you will needes make the possessed mans mind, the peculiar place of the diuel for the present: do tel me I pray you, Whether you accompt his said mind, to be a verie corporal, or onelie an imaginarie place?

Lycanthropus.

Euen, a verie corporal place for the present.

Physiologus.

If you accompt the possessed mans mind, a verie corporal place of the diuel: the diuel then him selfe, he must needes be a *moueable bodie*: becaule, a corporal place is that wherein a *moueable bodie* both moueth, and ceaseth to moue. Howbeit, the diuel (you haue heard) he is onelie a spiritual essence, and no *moueable body*: and therefore, it is very absurde you should affirme the possessed mans mind to be a corporal place for the diuel. And, that (which is much more absurd) the possessed mans mind is selfe (it being properlie in perpetual motion) should (by this meanes) be made also an *immoueable bodie*: sith it is one special condition of a corporal place, to be of it selfe *immoueable*. Because, a corporal place is none other thing els, but the interior superficies of a bodie, containing the thing placed therein: and the superficies is onelie an accident in the predicament of quantitie. Howbeit accidents (we know) they are not moued of them selues, or by their proper motion: but onlie by accident. I meane, by the motion of some other: namely, by that selfesame subiecte *moueable bodie*, whereunto it is peculiarly and properly inherent. Otherwaies, if a corporal place should (by any locall motion) be moued of it selfe, then, of that selfesame *moueable place*, there must needes be another place: because, whatsoeuer is moued of it selfe, the same is *moued* *Quicquid per se mouetur: in loco mouetur.*

*Progressus in
infinitum.*

ned in a place. And so, by consequence, there would be a *progresse* in endlesnes: which thing euen nature it selfe doth abhorre. By all the *premises* then, you may plainly perceiue how grosse and absurd a thing it is, for your selfe to auouch that the *possessed mans mind* should be for the present, the *corporall place of the diuel*: and therefore, you are necessarily enforced to make it an *imaginarie place*, or no place at all.

Lycanthropus.

What meane you by an *imaginarie place*?

Physiologus.

That selfesame receptacle, wherein any thing is vnderstood to be *imaginarily* or *spiritually*, and not *dimensiuely* or *corporally*. As for example: *Angels, spirits, diuels, soules seperate from bodies*, as also *immateriall accidents*: all these we *imagine* to be in a place, whereas yet, they occupie no *corporall place*, neither doe they *supplie* or *fulfill* any place at all.

Lycanthropus.

An *imaginarie place* then, I perceiue by your speech, is (in deed and in truth) *no place at all*. Nay sir, I may at no hande auouch the *possessed mans minde* to be but an *imaginarie place of the diuell*: for, so should I vtterly ouerthrow his *reall*, and *substantiall being* in man.

Physiologus.

And yet, euen *such a place* you must assigne him you see, concerning his *reall possession* in man, or *no place at all*. For, besides those *corporall places* which we handled euen now, there is *ordinarie* and naturally *no place* to be found.

Lycanthropus.

Why then do the *scriptures* auouch in plaine termes, that the *diuell entreteth and dwelleth in man*: if he haue in man, *no substantiall or reall possession*?

Physiologus.

The meaning of those termes woulde be easily vnderstood, if you were once thoroughly acquainted with that *ordinarie doctrine* which respecteth those *three maner of waies* whereby any thing is laide to be in a place.

Lycanthropus.

What *manner of waies* are those?

Physiologus.

First, the *manner of corporall substances*, is to be in a place

circum-

circumscriptiuely, commensuratiuely, dimensiuely, or locally: that is, euen so, and in such sort, as the interior superficies, or parts of the place containing, doe yeeld place to the magnitude, or exterior parts of the thing placed therein. Secondly, the manner of spiriti-
all substances, is to be in a place imaginarily, determinately, or de-
finitiuely. For, although spiritiuall essences are no corporall mat-
ters stretched out by dimensions: yet notwithstanding (being
finite and circumscriptible substances) they may determinately or
definitiuely, and by proprietie of substance, be saide to be so in a
place, as, for that selfesame instant they cannot possibly be said
to be any where else. Because, one finite substance situate in sun-
drie and diuers places at once: cannot be one and the same. Third-
ly, and lastly, the maner of God his being alone, is to be in eu-
rie place indefinitely, repletiuely, or replenishingly. Both, because
his almightie power is euerie where effectually working: and for
that also his diuine essence or substance is at all times, and for euer,
in euery place present. Now then, by all the premisses you may
plainly perceiue, after what maner of sort the diuel (if any at al)
hath a possession or place in man. Not circumscriptiuely, commen-
suratiuely, dimensiuely, nor locally: for, that manner of placing ap-
pertaineth especially to corporall substances, and the diuell hath
onely a spiritiuall essence. Neither yet indefinitely, repletiuely,
or replenishingly: for that, manner of placing doth properly and
peculiarly belong vnto God, who is onely of an infinite and incom-
prehensible being, whereas the diuell is a finite and circumscripti-
ble creature. And therefore the diuell himselfe (consisting of a
circumscriptible and finite substance) must needes be but deter-
minately or definitiuely in one only place at once: and so, by conse-
quence must haue onely an imaginarie possession, or place in
man, and not any substantiall possession in him at all.

Otho Casman.
Angelographia
pars. 1. cap. 7.
Quest. 2.
Daneus. in
Enchir. Aug.
cap. 57. fol. 193.
Aug. de spiritu
& anima,
cap. 18.

Physiologus.

Lycanthropus? so farre as I can perceiue, this our conceited
opinion concerning the supposed mentall possession of diuels, will
fall flat to the ground.

Lycanthropus.

I feare me euen so. Howbeit, good master *Orthodoxus*, let
me aske you this question. If it be true indeed, that diuels do
not essentially enter into the possessed mens mindes: howe then
shoulde they possibly hurt them?

Ortho-

The second Dialogue.

Orthodoxus.

I will answer this question, by asking you another thus. If it be certainly true, that good Angels doe not essentially enter into godly mens mindes; how then should they possiblie helpe them?

Lycanthropus.

I know not what to answer I assure you.

Orthodoxus.

Horius sanitati tract. de Animal. cap. 49.

Hebr. 1. 14.

Gen. 18. 2.

Gen. 22. 11.

Gen. 28. 12.

Exod. 12. 23.

Luc. 1. 26.

Psal. 7. 9.

Act. 1. 24.

Act. 17. 18.

I thinke euen so: and yet the reason of both, is one, and the same. For howsoeuer the good and euill Angels, doe propound to themselves quite contrarie endes in all their operations: yet, their manner of working is alwaies alike. Namely, whether they helpe vs, or hurt vs, they doe euermore worke after an inuisible, insensible, and spirituall manner. Now then, that good Angels doe vndoubtedly helpe men, it is apparantly euident: For they are all ministering spirits: sent forth for their sakes who shall bee heires of saluation. That Abraham, Isaak, Iaacob, Israel, the virgin Marie, and many others were sundrie waies succoured by Angels, the scriptures record: but, that the Angels entred substantially into the mindes of any one whom they helped, is no where to be found. Neither is it to be doubted at all, but that the Lord God as largely imploiethe the ministerie of good Angels in comforting the godly, by the manifestation of his mercies: as he vseth the ministerie of euill Angels in afflicting the vngodly, by the declaration of his iustice. And yet can it not be found throughout all the whole Bible, that the Lord euer helped any one of the godly, by the ministerie of his good Angels essentially entring into their mindes: and therefore it were meere madnes to imagine that he should afflict anie the vngodlie, by the ministerie of euill Angels, really and substantially inherent in their mindes. Verie true it is, that the almightie creatour of spirits, he being onely of power to penetrate the spirits of men and of Angels, can, and doth himselfe, inwardly comfort the godlie, euen in that selfesame eternall loue wherewith he created them all, and in whom alone they do liue, mooue, and haue also their being: but that therefore, any his Angels should be also inuested with such an absolute internall power of helping or hurting, through an essentiall entring into the verie hartes and mindes of his people, that may iustly be doubted, the same being no where reuealed vnto vs throughout the scriptures.

Lycan-

Lycanthropus.

Yes, *Augustine* verie flatlie affirmeth that the good Angels *Aug. in Genes. ad literam, lib. 8. cap. 25.* of God (so oft as they are willing to help and to comfort the godlie) they do essentiallie mingle them selues with their minds. And, this also he proueth from *Zacharie*, saying, the Angel that spake in me. Which argueth plainelie, that, the good Angel was reallie in *Zacharie*: els, how should he speake in him at al? *Zach. 1. 9. and 2. 3.*

Orthodoxus.

Augustine he affirmeth no such thing for certeine: but one- lie supposeth it so. Whereupon it is euident, that, this your affirmation, being builded vpon bare supposals, supposeth no certieintie in that which you say. And as for the place of *Zacharie*, your *Augustine* I assure you, he doth ouer curioullie vnfold the perspicuous manner of speaking among the *Hebrews* them selues: who eftsoones for, *אני* that is to say in me, do translate it *mecum*, or *ad me*: that is, *with me*, or *to me*. And therefore, for the Angel that spake in me, they read it thus, the Angel that spake with me, or to me. Howbeit, ignorance in the *Hebrew* toong, hath caused manie of the old fathers verie fowlie to erre, and to decline from the true sence of the scriptures. *Daneus, in Enchir. Aug. cap. 59. fol. 200.*

Lycanthropus.

If it be in the original, thus, the Angel that spake in me: Why translate you it thus, the Angel that spake with me, or to me?

Orthodoxus.

Because, as wel the elegancy, as the propriety of the language it selfe must be duly respected. Although yet, such a prouident respect must be vsed in both, as the true sence and purpose of the place (according to the proportion of faith) be warelie and wiselie obserued. Otherwise, if you so stricktly relie on the letter, how then vnderstand you the *Apostle Paul*, speaking thus: you seeke experience of Christ, that speaketh in mee. *2 Cor. 13. 3.* Dare you auouch that Christ spake euer essentiallie in the person of *Paul*? Or, spake he not rather ministeriallie in him? And therefore, whereas the *Apostle* saith, you seeke experience of Christ who speaketh in me: that must be expounded thus, of Christ, who speaketh by me, or thorough me. So then, by this you may plainelie perceiue, that, *Augustine* (from that place of *Zacharie*,) hath litle or no helpe to support your idle supposal. And, to the end you may the better consider how authentically he auoucheth that vncertaine conceit: it shall not be amisse to

The second Dialogue.

*Aug. in Genes.
ad literam,
lib. 8. cap. 25.
Aug. libro de
anima & spi-
ritu, cap. 23.
& 25.*

to answer *Augustine*, by *Augustine* himselfe, both in the very same booke and else where besides. Wherein he flatly affirmeth, that, *the angels do outwardly helpe vs by certaine visible apparitions or sights which they propose & offer before our eies*. Those selfesame apparitions hauing not onely an apt resemblance of naturall bodies: but which also are subiected vnder their *Angelicall auctoritie* and power. Thus then, *Augustine* (you see) is so variable in himselfe concerning this point: as, no certaintie can be concluded of that which he speakes.

Lycanthropus.

By this one *shift* you may easily shift ouer what truth soeuer the holy fathers affirme.

Orthodoxus.

I neuer yet sought to shake of any truth by *shifts*. Neither doe I preiudice *Augustine*, or any of the fathers, by viewing, and reiecting their variable opinions: for so *Augustine* (in his latter *Retractions*) oft times reiecteth himselfe. And, howsoeuer *Augustine*, or your selfe doe dreame in this point, very certaine I am (as was shewed before) that *the good Angels of God* (in their orderly execution of any peculiar office appointed by God) were neuer essentially mingled with the minds of the godly. No verely, but, in all their ambassages they doe, either manifest themselves by seeing and hearing, or, assist vs eftsoues by some other sensible meanes: howbeit, they at no hand do helpe vs by any reall commixture of their proper substances together with ours. No, that God of order, who ordereth all things in number, in waight, and in measure, hauing decreed no such course at all: would at no hand permit such confusion of substances, nor endure such shamefull disorder among anie his creatures in heauen, or in earth.

Lycanthropus.

Tell me then, by what meanes they do hurt men?

Orthodoxus.

Not by any essentiall possession, or reall commixture of themselves with mens mindes: but, by that selfesame effectuall power, which euen now worketh mightily in the disobedient children. By the efficacie also of which working power, they become lying spirits in the monthes of false prophets: they worke lying woonders, in all deceiueablenes of vnrightheousnes: they buffet mens mindes with fearefull tentations: they endeouour to siste, and to winnowe

mens

*Daneus in
Enchir.
August. cap. 59.
fol. 200.
Cyprian, in
prologo super
sermon.*

Wisd. 11. 17.

*Eph. 2. 2.
1. King. 22. 21.
1. Chro. 21. 1.
2. Thes. 2. 9. 10.
Reuel. 16. 14.
1. Cor. 12. 8.
Luc. 22. 31.
1. Pet. 5. 8.
2. Cor. 2. 11.*

mens soules as men winnow wheate: they circumuent them with wiles: they make men vncleane: they possesse them by deafenes, they strike them with blindenes: they subdue them through dumbnes: they ouercome them by lamenesse: yea, and euen binde them as it were with diseases, a long time together. Brieflie, the diuel hauing power ouer death, by the efficacie of that power, he doth vexe and torment men within, and without; compassing ouer the earth; & running like a ramping & roaring lyon, continually about to deuoure.

*Math. 12. 43.
Luc. 11. 26.
Marc. 9. 25.
Math. 12. 22.
Math. 9. 32.
Iob. 2. 7. 8.
Act. 3. 2.
Luc. 13. 16.
Heb. 2. 4.
Iob. 1. 7. & 2. 1.
1. Pet. 5. 8.*

Lycanthropus.

Yea, but how should they possible either hurt or deuoure; hauing in men no reall possession?

Orthodoxus.

You do ouer-grossly conceiue of the matter; and with as good reason might aske me, howe an *enemie* should possible hurt the *captaine* which keepeth an *hold*: he hauing in the saide *captaine*, no reall possession? Howbeit, this (me thinke) you might know by experience, that, notwithstanding the want of reall possession, the *enemie* may many waies hurt the saide *captaine*: as, by giuing him *bribes* to betray the hold: by *assaulting*, by *battering*, by *vndermyning*, by *pyning*, by *wounding*, yea, and by *slaying* some of his *souldiers* before his face. All these, and many moe annoiances, the *enemie* may offer the *captaine*, though not essentially inherent in the *captaine* himselfe: yea, and by the dispatching of these, he cannot choose but vexe and torment the *captaine* himselfe, euen as if he had really and substantially possessed his person. After the selfe-same maner dealeth *Satan*, with such as he is said to possesse. For, albeit he doth not substantially enter into the possessed mans minde, which is as it were a *grand-captaine* ouer the bodie: yet for all this, the *diuell*, that sworne aduersarie of man, by deuising, procuring, applying, and by ministring many strange sicknesses, diseases, and deathes to the *bodie*, he doth no lesse violently vexe and torment the *minde* it selfe, then if he were essentially entred therein. Yea, and all these the forenamed annoiances he effecteth at his owne will and pleasure. Partly, for that he is of long experience in mitchief; hauing bin a practitioner therein, from the beginning of the world. Partly through a more easie maner of knowing things, he being very sharpe sighted, & throughly acute: not needing those meanes which earthlie men neede, to vnderstand, and to find forth the

August. de diuinitat. demonum.

Aug. de ciuit. Dei, lib. 9. cap. 22.

natures,

natures, effects, and causes of things. And partlie also, by reason of the excellencie of their proper nature, they being most speedelie caried from place to place: being of infinite power in comparison of vs: and being also of such an exquisite knowledge, as, eftsoones they undertake (by obseruing euent, and by conferring of causes) to coniecture the timelie successe of manie their mischeiuous enterprises. By al the premisses then, it is verie apparant, that the *diuel*, he hath such an effectuell power permitted vnto him, as he needes not *essentiallie* enter mans *mind*, to accomplish any his *diuellish* enterprises.

Lycanthropus.

If *diuels* enter not *essentiallie* into the possessed mans *mind*: how should they possible encline, or bow his saied mind to their purpose?

Orthodoxus.

Touching the enclining of *mindes*, if we speake herein according to truth, God alone is properlie said to worke in the *minds* of men, and to encline their *wils* which waies he please: although yet, *spirites* and *diuels*, they may also be considered as *helpers* herein, howbeit such helpers no doubt, as doe rather moue by *external reasons*, then encline at al by *internal actions*.

I. King, 22. 21. I. Chro. 21. 1. And euen so, the lying *spirite*, in the mouth of *Ahab* his prophets: was after a sort, an *helper* to God. Concerning therefore the

enclining of *minds*, we must here distinguish betweene the *interiour efficient*, who onlie is God: and the *exteriour agent*, namelie, *spirites* and *diuels*. Againe, the meanes whereby the *exteriour agent* doth worke, is twofold. The first is the *external object* of the *mind*, it being apprehended of the vnderstanding for good, and effectuellie offered also vnto the *wil*. For, euerie *facultie* of the *mind*, is especiallie moued by his proper *object*: not only offered, but apprehended also effectually. The other *external* meanes enclining the *mind*, is seated in those *affections* and *passions* that are placed in the *sensitive appetite*, namely, *lust*, *anger*, *loue*, and such like, by which also, the *wil* (after a sort) is inclined to something. Now then, *spirites* and *diuels* they are able by *external objects*, to stirre vp *affections* and *passions* in the *sensitive appetite*. Howbeit, not *simple* and absolutelie as God, who is said to haue the *hearts of kings in his hand*, and who also is able alone, to encline mans *wil* effectuellie, to whatsoeuer he please: but, *after a sort*, and so far forth also, as they by *external reasons*

Non simpliciter.
Pro. 21. 1.

Secundum
quid.

reasons are able (like *councillours*) to perswade the *wil* vnto something. For, they cannot possible *compel* the *wil*, the same (by nature) reiecting al maner of *compulsion*: although yet, (by perswading and alluring) they may (after a sort) be saied to encline and to moue the *mind*. Now then this their enclining, you see it consists not in anie *essentiall possession*, but onely in an *effectuall operation*, whereof we wil discourse to the ful, when we come to entreate of *actiual possession*. In the meane time, do now cease for shame to auouch any longer the *mental possession* of *diuels*.

Lycañthropus.

Wel sir, howsoeuer you denie the *mental possession* of *diuels*: I doubt not but they may haue a *corporall possession* in men?

Orthodoxus.

This point will require a large *discourse*. And therefore let vs here giue ouer a time till after our *supper*: and then (if you please) we will conferre thereof for an hower or two.

Physiologus.

Your *motion* is good: and we willingly yeeld.

Orthodoxus.

Then let vs in Gods name, arise and depart, to my house to a *schollers* repast.

Philologus.

The Lord be blessed, for that which he sends.

Lycañthropus.

We will willingly attend vpon you.

The end of the second Dialogue.



The third Dialogue.

THE ARGUMENT.

Whether Spirits and Diuels do essentially enter into the possessed mans bodie? And whether, for that purpose, they haue peculiar to themselves, true naturall bodies?

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEVMATOMACHVS.		EXORCISTES.

Orthodoxus.

HAuing seated our selues in order, I would very willingly know what it is that *Lycanthropus* requireth concerning the *corporall* possession of *diuels*.

Physiologus.

Good sir, he is old enough to expresse his owne minde: let him therefore speake for himselfe.

Lycanthropus.

Yea sir, I am of age I hope, to tell my owne tale: howsoever, I meane not to make you my *Proctor*.

Physiologus.

If you would, I were like to speake verie sparingly in so badde a *cause*; vnlesse you could haply corrupt my conscience with a left-handed *bribe*.

Lycanthropus.

Howsoever your selfe may haply stand in some neede of a *proctorly bribe*: my *cause*, it standes in no neede of *bribe-pursing Proctor*.

Orthodoxus.

I like not these girding quippes: for howsoever they demonstrate some sharpenesse of witte: they argue much want of a charitable patience. Besides that, they are nothing to the purpose we come for: and therefore good *Lycanthropus*, goe directly to worke, and tell me what you desire to know, concerning the *corporall* possession of *spirits* and *diuels*.

Lycanthropus.

My desire is to know, whether *spirits* and *diuels* do essentially enter into the *bodies* of men?

Ortho-

Orthodoxus.

For answer hereunto, it shall not be greatly amisse, first, to shew what the *corporall* possession of *diuels* is supposed to be: and then next, to declare mine owne *opinion* concerning that point.

Lycanthropus.

What I pray you, is the *corporall* possession?

Orthodoxus.

It is that whereby the *diuell* is supposed of some, euen *really* and *essentially* to enter into, and *substantially*, and *inherently* to dwell in the possessed mans *bodie*: during the whole terme of that his tyrannicall dominion ouer the man, whom he, *so really*, and *personally* possesseth.

Lycanthropus.

This supposed possession of *diuels*, I suppose is vndoubtedly found: but what is your owne opinion concerning this point.

Orthodoxus.

My opinion is this: namely, that the *diuels* neuer had anie such *reall* possession in men: but onely an *actuell* possession.

Lycanthropus.

Conclude you then, that the *diuels* haue in men, no *corporall* possession at all?

Orthodoxus.

If by *corporall* possession, you doe meane, that the *diuels* *essentially* enter into, and *inherently* dwell in the possessed mans *bodie*: I see then, no reason at all, but, that I may boldly conclude it. Neither do I perceiue, how your selfe should euer be able to contradict the infallible truth thereof. For verie certaine I am, that no such *essentiall* possession; is any where extant in all the *Bible*.

Lycanthropus.

Oh, yes sir, in euery place of the *Bible* almost, especially there, where those matters are handled: it is said, the *diuels* *entred into them*: that they *enter in*, and *dwell there*: that Christ charged the *diuell* to *come out of the childe*, and to *enter no more into him* and so forth. All which places doe plainly demonstrate, that the *diuels* haue *really*, a *corporall* possession in men at the least.

Math. 12. 45.

Marc. 9. 25.

Orthodoxus.

I see no such matter, demonstrated frō any of those places.

F

Lycan-

The third Dialogue.

Lycanthropus.

Marc. 9. 25.
 καὶ ἐξῆλθεν ἐκ-
 αὐτοῦ εἰς
 αὐτὸν.

No doe? What I pray you can be more plaine then this? *come out, and enter no more into him.* Is there not a most plaine opposition betweene *entring into*: and *going out from*? And, are not the words in the *originall*: and *enter no more into him*? What can be more plaine I beseech you?

Orthodoxus.

Reuel. 3. 20.
 καὶ ἐστὶν ἡ πό-
 ρα ὡς αὐ-
 τὸν.

τοῦτε εἰσέλθον
 εἰς ἐκὼν ὁ
 σατανᾶς.
 Job. 13. 27.

Ioh. 13. 2.
 βεβλήκετος.

That there is an apparant opposition betweene *entring into*, and *going out from*, I freely confesse, the words also in the *originall* I plainly approoue: although yet, I graunt from thence no *reall* possession. Else, how vnderstand you this place in the *Apocalypse*: where the Lord saith, *and I will enter in vnto him.* What now? because the *holy Ghost* there vseth the verie selfesame word of *entring into*: must we therefore thus grossely imagine, that the Lord God, he also *essentially* entreteth into the harts of so many as open vnto him: by faith and repentance? that were too too absurde. Also, where it is said, that, after *Iudas* receined the soppe, then *Satan* *entred into him.* Albeit, the verie selfesame word of *entring into*, be vsed here also, yet may we at no hand conclude, that therefore, the *diuell* had in him an *essential* possession: no, for the *holy Ghost* else where doth otherwaies expound himselfe, saying, that the *diuel* had now *darted*, or *thrust into Iudas his hart to betray his maister.* Making the *entring* of the *diuell* into *Iudas* his hart, to be nothing else but a *suggesting*, or a *thrusting* of the entended *treason* into him, as was shewed before. Whereupon, it is verie apparant you see, that, this *going out*, and this *entring in* of the *diuel*, may not so grossely be vnderstood of any *real* or *substantiall* possession: but onely of an *effectual*, and *powerful* operation.

Lycanthropus.

Math. 12. 45.
 καὶ ἐστὶν ὁ δό-
 ντα ἡ πό-
 ρα καὶ ἐκ-
 αὐτοῦ εἰς
 αὐτὸν.

Nay sir by your patience there is more to be vnderstoode therein; then onely an *effectual* operation. For, the *Euangelist* saith thus: *and, entring in, they do dwel there.* Now then, *dwelling* in a place; you know it doth not onely presuppose an *essentiall* entrance into that selfesame place: but, concludeth withall, a *real* possession there, where the partie possessing doth *really* *inhabite.*

Orthodoxus.

Howsoeuer you insift vpon the bare words of *entring*, and *dwelling*: yet, no real possession, but onely, an effectual operation must

must be vnderstood thereby. Otherwaies, what thinke you of this place, where our Sauour saith. *If any man loue me, he wil keepe my word, and my father will loue him: and we wil come vnto him, and dwel with him.* Now then, to vse your owne reason, dwelling in a place you know, it doth not onely presuppose an essential entrance into that selfesame place: but concludeth withall, a real possession there, where the partie possessing doth really inhabite. And so, by consequence, if we strictly tye our selues vnto words: then, the father, and the sonne both do really and essentially inhabite in the harts of so many as obserue the word, which, how absurd it is to auouch, your selfe may consider. Besides that, if you so strictly doe tye your selfe to the obseruation of words: how vnderstand you this scripture? *The good Spirit of the Lord departed from Saul: and, an euil Spirit of the Lord came vpon him.* Would you haue vs to imagine from hence: that king *Saul* himselfe was really posselt with an euill spirit, or a diuel?

Lycanthropus.

Yea, what other thing else?

Orthodoxus.

Then may we by the same reason conclude, that *Saul* also before that time, was really posselt with the good spirit of God. For, when *Samuel* annointed him king it was said in like sort, that *the spirit of the Lord should come vpon him*: Againe, that *the spirit of the Lord it came vpon Saul*. Yea, then may we likewise conclude that *Dauid* also himselfe, he was really posselt with the good spirit of God: for it is said, that after *Dauid* was annointed, the spirit of the Lord came vpon him. Now then, tell me I pray you, whether you thinke that *Saul* and *Dauid* were really posselt with the good spirit of God: and that the spirit did essentially enter into them?

Lycanthropus.

I vnderstand it euen so, I assure you.

Orthodoxus.

Why man (besides the absurditie arising thence) the verie letter it selfe importeth a quite contrarie sence to that which you seeme to insert. For, the wordes of the text are not thus, *the spirit of the Lord entred into them*: but, *the spirit of the Lord came vpon them both*. Howbeit, whether it had beene, the spirit of the Lord entred into them, or came vpon

The third Dialogue.

חלץ

Infiluit,
arripiebat,
requieuit,
irruens,
prosperauit.

Iohannes Aue-
marus.

Lexic. Hebraic.

Gen. 14. 56.

חלצתי

Psal. 1. 3.

יחלצני

Psal. 25. 4.

יחלץ

Jerem. 12. 1.

יחלצני

on them, it is al one in effect: and may in no wise, be vnderstood of anie *essential* possession, but of an *effectual* operation of that spirit of God, whether good or euil. For, in euerie of those places, the word, in the *original*, is *shalac*. Which *Ierome* translates, *leaped upon them*: *Lyra*, he hath, *entred forcible upon them*: *Pagnine*, he hath, *rested upon them*: *Tremellius*, he hath, *rustling upon them*: *Mintanus*, he hath, *prospered upon them*. None of al these, howsoeuer they differ in termes: they dreame not you see, of anie *real* possession at al. Yea, and the word *shalac* also it selfe (if we respect the native signification) is properlie to be translated thus. The spirit of the Lord *preuailed*, had *prosperous successe*, did *happellie proceede*, or *prospered greatlie in Saul*, and in *Dauid*: al which, hath relation to the *efficacie*, and not to the *essence* of the spirit at all. Otherwise, if notwithstanding al this, your selfe wil needes vnderstand in that place an *essential* entrance, or *real* possession: the grosse absurditie thereof may more plainlie appeare, by the conference of this one, with some other places of *scripture*, where the selfesame word is also in vse. As first, where *Eleazar* saith vnto *Laban*, hinder you me not: sith the Lord hath *prospered* my iourney. Would you expound it thus, hinder me not: sith the Lord hath caused my iorney, verie *really*, and *essentially* to enter into me? Againe, where it is said, that whatsoeuer the godlie man doth it shall *prosper*. Should we translate it thus: the godly mens waies shal *substantiallie* enter into him. Againe, where the holie ghost saith vnto *Salomon*, *prosper thou with thy glorie*. Should we expound it thus: let thy glorie *substantiallie* and *reallie* possesse thy person. Briefly, where *Ieremie* complaineth thus, *why doe the waies of the wicked prosper*: must we imagine, that the waies of the wicked doe enter *essentiallie* into their bodies and soules? that were to to absurd. And yet, in such a strict tying of our selues to the word we may (by as good reason) interpret these places thus, as those other of *Saul* and of *Dauid*: the holie ghost vsing especially in euerie of them al, but one and the selfesame word.

Exorcistes.

If the *scriptures* be so intricate concerning these pointes: what waies were we best to take for the vnderstanding of them aright?

Orthodoxus.

You must not be haled hedlong an end with an inueterate opinion,

opinion, receiued hand ouer head, from hand to hand, without further search or due trial of the trueth of the matter: but, must verie hartelie pray, and most conscionable depend vpon the holie *spirit* of God, for a true vnderstanding and wisdom herein. For, seeing the proper nature of *spirites* and *diuels*, is not (in the sacred *scriptures*) so exactly & so plainly set downe, as that thereby we may certainly know them euen as they are in their *proper and essential being*: we must therefore, most humbly endeouour our selues, very faithfully to imbrace, and constantlie to beleue the true sence of the *scriptures* concerning these points: yea, euen in such simple sort as the holy *spirit* of God, who is the Lord of all *spirites*, hath set downe the same. Alwaies remembring this; that *spirites* and *diuels*, they are in the *scriptures* euermore spoken of, as of *spiritual substances*: howsoeuer, for the onelie helpe of our slender capacities, they be sometimes more grossely expressed by *parables* and *metaphors*, and, in a more *sensible* or corporal manner then otherwise they are in themselves. And therefore, whereas it is said, *Nomb. 24. 2.* that the *spirit* of the Lord came vpon Balaam, Othoniel, Gideon, Iphthah, Sampson, Saul, Dauid, Azariah, Ezechiel and others. *Iudg. 3. 10.* *Iudg. 10. 34.* *Iudg. 11. 29.* *Iudg. 14. 6.* *1. Sam. 10. 6.* *1. Sam. 16. 14.* *1. Sam. 16. 13.* *2. Chro. 15. 1.* *Ezech. 11. 5.* *Nomb. 11. 17. 25.* *2. King. 2. 9.* *Nomb. 14. 14.* *Dan. 5. 11. 12.* Moreouer, where it is said, that the Lord seperated the *spirite* of Moses, and put it vpon the seuentie Elders: againe, that the *spirit* of Eliab was double vpon Elisha: that Caleb had a *spirit* farre differing from the rest of the Israelites: and that Daniel, he had a more excellent *spirite* then al the rest: yet, that selfesame entrance into, that resting vpon, that multiplying, that doubling, and that excellencie of the *spirit* is not to be vnderstood of any real, or essential possession; but of an effectual and powerful operation of that selfesame *spirit*, concerning the speciall worke for which it was sent. So as, although the *spirites* of the Lord (whether good or euil) are said to be giuen by proportion and number: yet, not the *substance* or *quantitie*, but the *condicion* or *qualitie* of the *spirit* it selfe must be alwaies presupposed and ment thereby, which is a point that I would haue you especially to consider throughout our whole conference concerning *spirites* and *diuels*.

Lycanthropus.

This I confesse is a verie good caution concerning the condition, qualitie, and operation of *spirits*. Howbeit for any thing hetherto heard, I can at no hand be perswaded: but that the

dinell (albeit mans *minde* be free) doth *really* and *essentiallie* enter into the possessed mans *bodie*.

Physiologus.

Goe to, imagine that this your supposall were euerie waie sound; and then do tell me withall, what the *dinell* doth in the possessed mans *bodie*.

Lycanthropus.

What doth he there? verie vntowardly I warrant you: for, euen in that selfesame *bodie*, and by the helpe of that *body* he doth effectually accomplish and execute those his preposterous *actions*,

Physiologus.

Preposterous *actions* indeed: for the *dinell* to appropriate to himselfe, the peculiar *organon* of the possessed mans soule. Do you imagine, the *Lord* euer propounded any such end to himselfe in the creation of *bodies*? Or do you suppose the *Lord* euer granted so large a *commission*: or, that the *dinell* himselfe euer receiued such an absolute power concerning the *bodies* of men? But, go to, what becomes of the *soule* or spirit, all the while the *dinell* himselfe is *really* inherent in the possessed mans *bodie*? Remaines the *soule* still in that *bodie* as in her proper habitation appointed of *God*, till the day of her vtter dissolution by death? Or, is it for the whole time of the *dinell* his being in that *bodie*, vtterly exiled & thrust out from the same?

Lycanthropus.

Naie, the *soule* is not euen then, seclused or shut out from the *bodie* at al, but continueth and lieth therein like a subdued prisoner, fast bound hand and foote: yeelding ouer to the *dinell* (for that present) his whole interest concerning the *bodie*, and endureth perforce his inexorable, and tyrannous crueltie.

Physiologus.

But, tell me I pray you, is not the *soule* or the *minde* of a man an *incorporall* substance, or a *spirit* equally diffused and spred throughout the whole *bodie*, and euerie part thereof according to powers and proportion not *Arithmetically*, but *Geometrically*: so as all the members of the *bodie* it selfe doth effectually fulfill their peculiar offices accordingly. They being the proper *instruments* of that selfesame *minde* or *spirituall substance*, furthering freely the *organicall* operation thereof, and executing readily whatsoever the *minde* shall giue them
in

in charge? And that therefore, this selfesame *bodie*, being thus vtterly depriued (as you say) for the present, of the *soules* or- *Lam. 2. 26.*
ganicall operation, is in effect, but dead to the *soule*: because wherefoeuer is an vtter priuation of the *soules* operations, concerning the *bodie*, there, the life of that man is for the pre- *Phil. 1. 23.*
 sent *dissolued*. Hold you all this for a truth?

Lycanthropus.

Yea, I may not denie any part thereof.

Physiologus.

Seeing then you doe flatly conclude, that the *minde* or spirit of man is the first substantiall *forme* or *action* in a living *bodie*, and the originall or primarie *cause* of all effects whatsoever performed duly therein, as being that onlie whereby we doe liue, perceiue, desire, are moued in place, and doe also vnderstand: how is it possible, that the *soule* or mind of a man, being naturally in perpetuall *motion*, should at any time lie idle in her *bodie*, it being the proper *Organon* of the *soule*, peculiarly appointed vnto it by God, yea, euen vnto the very dissolution thereof? Or, how should the said *soule* or *minde* lie bound like a *prisoner*, in her proper *bodie*: and not execute effectually those selfesame *operations* and powers, which are peculiarly appropriated vnto it for the special seruice of that selfesame *bodie*?

Lycanthropus.

What meane you by the proper *operations* of the *soule* or *minde*?

Physiologus.

I vnderstand thereby, all those peculiar *actions* which doe necessarily succcede the *powers* of the *minde*, as proper effects peculiarly appertaining vnto it. Otherwaies, this peculiar *power* of the *minde* (it being a meane betweene the *substance* and *operations* of the *minde*, are the only *efficient cause* of the said *minde*s *operations*) should be vtterly in vaine, and to no purpose at all; vnles the peculiar *effects* of that selfesame *power*, did vndoubtedly, and immediatly succcede the same. Howbeit, these selfesame *effects* cannot possibly succcede the saide *power* of the *minde*: so long at the least, as the *Diuel* himselfe (really possessing the *bodie*) doth wholly and absolutely take vp the said *bodie* with the *members* thereof, to accomplish his mischieuous purposes. As for example, all the *operations* of the

minde, are either *organical*, or *animal*. The *organical operations*, they are those severall *actions* which the *minde* can in no wise accomplish but in the *bodie* it selfe, and by all the severall *members* thereof, as by the proper *instruments*, for that purpose peculiarly appointed vnto it. Namely, the *nutritive*, *augmentative*, and *generative operations*, appertaining especially to the *vegetative life*: also the facultie of *seeing*, *hearing*, *tasting*, *smelling*, *handling*, and of *common sense*: moreouer, the *imaginative*, the *memorative*, the *concupiscible*, *irascible*, and *motive faculties*, being all attendant vpon the *sensitive life*. Now then, these, and euerie of these are the *organical operations* of the *minde*, yea and such also as the *minde* cannot possibly effect but in her owne *bodie*, and by all the *partes* thereof, as by the peculiar *instruments* appointed of God. And therefore, how should the possessed mans *minde*, (his *bodie* it selfe being thoroughly surpris'd and taken vp (as you say) by the *Diuel*) at any hand accomplish either all, or any one of these *organical operations*?

Lycanthropus.

As the *minde* her selfe cannot but be in perpetuall *motion*: so surely (being forcibly restrained from these her *organical operations*) she must (for the present) be faine, to put in execution, and to practise as she may, her *animal operations*.

Physiologus.

The *animal operations*, they are such speciall *actions*, as the *minde* of it selfe both can, and may effectually accomplish without the *bodie*: namely, those three *essential powers* of the *reasonable soule*, called the *understanding*, *affection*, and *will*. Whereof, the two last are fitly termed the *intellective appetite*: whereas the *organical affections* (arising only from out of the *hart*, the *lyuer*, and *entralles*) are called the *sensitive appetite*. But, for as much as these *animal operations*, all the while the *minde* it selfe is seated in her proper *bodie* (are) by the order of God (appointed to be the *directours*) and *moderators* of all the *organical operations*: I aske you, by what meanes the *mind* may accomplish her appointed dutie concerning the *direction* and *moderation* of those her *organical actions*, so long as the *Diuel* himselfe doth really and wholly take vp the said *bodie*, with her severall *partes*, to become the vnhappie *instruments* of his *Diuellish attempts*?

Lycan-

Lycanthropus.

I see no possible helpe, but that the *minde* it selfe must giue place to the *Diuell* for a time.

Physiologus.

Giue place for a time ; for how long I beseech you? Put case this man be really possesse of the *diuell* for seuen yeeres together, or more, and that in the meane time he should die before the *diuell* be dispossesse of his *bodie*, which (for any thing knowne to the *diuell*) he may very well do : for his daies are determined which he cannot possibly passe. Now then, the *soule* it selfe being surprized by death, and so, seperate from the *bodie* it selfe, before she recouer her pristinate power concerning the saide *bodie*, or any the *organicall actions* appertaining vnto it : to whom, must those the disordered *actions* (wrought in the *bodie* all the whole time of the *diuell* his reall possession therein) be imputed I pray you? Whether to the possessed mans *minde*, or to the *diuell* himselfe, that possesseth his *bodie*? And whether of both must yeeld an account vnto God, for those seuerall *actions* of the sinfull *bodie*?

Lycanthropus.

The verie *soule* it selfe is answerable, I take it, for those sinfull *actions*.

Physiologus.

But, seeing sinne it selfe, is onely a voluntarie transgression of the law of God: how holdes it with equitie, that the *soule* should be answerable for those selfesame *organicall actions*, which she did neuer voluntarily assent vnto, accomplish, affect, or approoue?

Lycanthropus.

Because the *animall operations* of the *soule*, they being appointed by God to direct and to moderate the *organicall operations* of the *bodie*: did faile in doing that dutie.

Physiologus.

How should shee possibly accomplish that her appointed dutie concerning the direction and moderation of those *organicall operations*: shee being before verie violently and absolutely dispossessed of the *bodie* it selfe, by whom those *organicall actions* should haue beene wrought according to her proper, and onely directions? Besides that, the peculiar *actions* of the *understanding*, *affection*, and *will* are meere *animall*, respecting

Ioh. 11. 35. 44.

specting either the *minde* it selfe : or the *minde* and *bodie* together. Touching the *minde* it selfe, her *animall operations* are onely to *understand*, to *affect*, and to *will*. These *animall operations*, they are such as the *minde* her-selfe both may, and doth effectually accomplish without the *bodie*, and being quite se-
 perate from it. And also, she hath her *animall motions*, where-
 by she is *locally mooved* without the *bodie* : and being quite se-
 perate from it. For, so the *soule* of *Lazarus* (his *bodie* being
 dead fower daies in the graue) did *locally mooue*, and returne,
 yea, by such a *non organicall* or *animall motion*, the verie *soules* of
 the saued, & damned : are (at this present) continually *mooved*.
 The *animall operations* respecting the *minde* and *bodie* together,
 they are the dutifull applying of the *understanding*, *affection*,
 and *will* to an orderly *direction*, and circumspect *moderation* of
 al the *organical actions*. To the timely discharge of which duty,
 the *minde* especially is bound ; so long as she is naturally *inbe-*
rent, or peculiarly *predominant* ouer the *bodie*. Else, she is free-
 ly exempt from all charge of the *bodie* : and hath then her *ani-*
mall operations wherein her office doth wholie and onely con-
 sist. And, euen as in the *minde*, so also in the *body* there be some
 such meere *corporall actions* and *motions* : as the *bodie* it selfe
 both may, and doth also accomplish without any *direction* or
moderation of the *minde*. As for example. The dead *carkasse*
 of a man being quite seperate from the *soule*, it hath notwith-
 standing her *corporall dimensions*, *figure*, *situation*, and *habite* :
 yea, and is *locally mooved*, either downewards by a *natural mo-*
tion, or else vpwards, or ouerthwart by a *violent motion*. Yea,
 and all these *corporall operations* and *motions* the *bodie* hath, and
 may also accomplish by herselfe alone, without any her *soules*
direction, *moderation*, or guidance : they being especially such
actions and *motions*, as appertaine not to the *minde* at all. Now
 then, as the *soule* hath some such *animall operations* peculiarie
 appropriate to it, as it may well, and doth effectually accom-
 plish without the *bodie*, being freely seperate from it, and
 therefore, no reason the *bodie* it selfe should any waies be an-
 swerable for those *peculiar actions* of the *minde*, whereunto she
 was no waies assistant : so surely, the *bodie* it hath, and may
 haue some such *corporall actions* and *motions* peculiarly appro-
 priated, or violently enforced vpon it, as it may, and doth also
 effect without any the *direction*, *moderation*, or *consent* of the
soule,

soule, it being quite separte from it, or from any the *directions* thereof at the least, and therefore, it is absurd to imagine that the *soule* should be brought to account for any those peculiar *actions* or *motions* of the *bodie* which it neuer directed the *bodie* vnto, nor neuer gaue consent to the same in any respect.

Lycanthropus.

I know not which waies to answere your speech: howbeit, very certaine I am the *diuel* hath really in man a *corporall possession* at least.

Physiologus.

How do you know it for certein, sith the *diuel* is onelie a *spirit*, of a *spiritual substance*, simple and absolutelie without all mixture of *corporall* matter: and therefore, he needeth no such *real* possession in anie mans *bodie*.

Lycanthropus.

He needeth no such *real* possession in any mans *bodie* I confesse, in regard of his owne *essentiall being*: Howbeit, respecting more especiallie, the timely *execution* of his *tyrannicall* tormenting of *bodies*, there is necessarilie required in the *parties* possessed, an *essential* possession at least.

Physiologus.

Why man, as the Lord God in the verie first creation did constitute *spirites* and *diuels*, essentiallie absolute in their owne proper *beings*, without anie apparant necessitie of such an *essential mixture* with *humane bodies*: so surelie, you are neuer able to proue from the word, that the infinite wise God, did euer propound to himselfe in the *creation* of *bodies*, anie one purpose at al concerning such *essentiall* possession of *spirites* and *diuels*. Neither are you able to show by the *scriptures*, that, the *diuel* did euer receiue so large a *commission* from God, concerning mens *bodies*. For, very certaine it is that the *diuel* did earnestlie entreate, and the Lord (for many respects) did purposedelie permit as much scope to the *diuel*, concerning *Iobs bodie*, as anie mans *bodie* besides, either before him, or after him: and yet did the *diuel* neuer begge, nor the Lord neuer *1ob. 1. 11. 12.* graunt anie further power at al concerning the *bodie* of *Iob*, *1ob. 2. 5. 6.* then onelie an *actual* afflicting, but not anie *essentiall* possessing at al. Besides that, the whole man (*bodie* and *soule*) was preordained by the secret purpose of God, to be for euer, the liuelie *image* of his absolute *maiestie*, respecting especially the perfection

perfection and holines thereof, yea, and (which more is) to be also a perpetuall *habitable*, and glorious *temple* for his sacred *spirit*: and therefore it is incredible that the foreseeing wisdom of *God*, would euer permit any such *essentiall* possession to *spirites* and *diuels* as should not onelie, most beastlie pollute and deface his owne *image*, but (which more is) euen *reallie* (as it were) transforme the *habitation* of his holie *spirit*, into a filthy *cage* of vncleane *spirites*, a most stinking *stie* for *satan* himselfe, and a most horrible *dungeon* for damned *diuels*.

Lycanthropus.

Gen. 3. 27.

Math. 12. 29.

Luc. 11. 21.

Why sir? this *metamorphosis* or change, was primarilie effected in the persons of *Adam*, and *Euah*, who being both created according to the *image* of *God* concerning *body* and *soule*, did, not onelie quite loose the said *image* of *God*: but (which more is) did presentlie put vpon them, the verie *image* of the *diuel*, who is called the *strong armed man*; and they are now become that dwelling house of his, which he possesseth and keepeth in peace.

Physiologus.

Eph. 4. 24.

The *image* of *God*, it was not lost in *Adam* and *Euah* as touching the *essence*; but concerning onelie the *perfection*, the *sanctitie*, and holines thereof. Neither did they *essentiallie*, but onelie *actuellie* put vpon themselues the *image* of *satan*. Neither did that strong armed man the *diuel* at any time, *essentially*, but onely *effectiuely* possesse or keepe them in peaceable possession, as an house for himselfe. And therefore, either you must necessarily acknowledge the *diuel* to haue an *essentiall* possession not onelie in some few, but, euen in *Adam* himselfe, and al his posteritie: or els, you must grant, that, that possession which the *diuel* hath in anie, it is onlie an *actual* possession. Howsoeuer the latter be true, the first you may neuer acknowledge for shame. Because, if the Lord created the *members* of our *bodies* for these two onelie respects, namelie, that they should be for euer, the liuelie *organons* of our owne proper *soules*, and the expresse *images* of him their Lord & creator: it is vnlikely, that *satan* should euer haue power (through the permission of *God*) to frustrate those former effects, by assuming our *bodies* *essentiallie* vnto himselfe, and by applying them so forcibly to his slavish seruice in an vnuoluntarie *action*, whether they will themselues, or not.

Lycan-

Lycanthropus.

Why may not the *Diuel* for a time, essentially vsurpe the possessed mans *bodie*, to accomplish therein his *Diuelish* actions?

Physiologus.

The question is not, what the *Diuel* may doe, but whether he doth so essentially vsurpe vpon the possessed mans *bodie*; as your selfe doth absurdly imagine. For, if an *humane* soule, be *Hermes Trif-*
only made capable of an *humane* *bodie*: then also, an *humane* *megisthus*, in *soo*
bodie, it is only made capable of an *humane* soule. But, the first *periandro*.
(in all reason) is vndoubtedly true: and therefore also the latter, and so (by consequence) there can be no essential possession of *spirits* and *Diuels*.

Lycanthropus.

Why sir, the scripture saith, that the *strong armed man* possesseth his house in peace. *Math. 12. 29.*
Luc. 11. 21.

Physiologus.

That must only be vnderstood of an *actual*, and of no *essential* possession at all. I prooue it thus. *Satan* so possesseth, as *Christ* inuadeth his house: But, *Christ* inuadeth only *effectually*, and not *essentially*: therefore, *Satan*, he possesseth only *effectually*, and not *essentially*. Besides that, if *Satan* essentially and *inherently* dwelleth in the possessed mans *bodie*: what then (for the present) becomes of the *soule*? and, who must become accomptable to God, for those *corporall* actions which are wrought in the possessed mans *bodie*, as was shewed you before, the *man*, or the *Diuel*? If the *man*, how can it stand with the *iustice* of God to punish those things in a man, whereunto he was violently enforced and drawen against his owne will? If the *Diuel*: then should something be effected in the possessed mans *bodie* which nothing concerneth himselfe. Briefly, you cannot possibly propound to your selfe, any one *necessarie* or end for such an *essentiall* entring of *Diuels* into the *bodies* of men. *Luc. 11. 22.*

Lycanthropus.

Oh yes sir, it is needfull for this special end; namely, that they might thereby, the more fitly afflict and torment such persons as the Lord in iudgement, hath committed vnto them.

Physiologus.

All this, may as fitly, as fully, and as effectually be effected by

The third Dialogue.

by an only *actual* possession, as shall be shewed hereafter: in the meane time you shall neuer be able to prooue your imagined *real* possession of *Diuels* while you haue any breath. For, if *Spirites* and *Diuels*, be (in deed and in truth) in the possessed mans *bodie*, then are they so, either as the *part* in the *whole*: or as the *whole* in the *part*: or as the *special* in the *general*; or as the *general*, in the *special*: or as the *accident* in the *subiect*: and *forme* in the *matter*: or, as the *efficient*, in the *effect*: or, as the *intention* in the *end*: or as the *thing placed*, in the *place* at the least. But, he is not in the possessed mans *bodie*, according to any of these respects: therefore, not *essentially* or *personally* in the possessed mans *bodie* at all.

Lycanthropus.

αὐτοπροσώπων

Though not according to any the former respects: yet are they in the possessed mans *bodie* (as we say) *autoprofopos*; I meane, euen *personally*: not putting any other *qualitie* in the *bodie* which it had not before, but only *mouing* and stirring the said *bodie* (with the seueral partes) to such *extraordinarie operations*, as (by the prouident disposing of *God*) are permitted them to accomplish thereby.

Physiologus.

Si dicimus eos
reuera, atque
adeo, αὐτοπρο-
σώπωνs adesse,
& inesse: esset
hoc, vel hyposta-
tice, vel forma-
liter, quod est
absurdum.

He is in the possessed mans *bodie* you say, only as a *mouer*, and stirrer vp of the same to some *extraordinarie operations*: this is too too absurd. For then he must be in that *bodie* either as one *hypostatically* ioined with that man in his *essence*, which *hypostatical union* is only proper to *Christ*: or els, *formaliter* (as the *Schoolemen* doe call it) to giue an *essential forme* to those the intended *operations*: and so, there should be in the selfe-same *subiect*, two *essential formes* at once, which is too too absurd. For *Diuels* being *incorporal spirites*, are also *inuisible*, *impalpable*, *insensible*: yea, such *spirituall creatures* as cannot possibly be discerned by *corporall sence*: such a substance I meane, as can neither be *seene*, nor *felt*, nor *handled*, nor possible perceiued by *corporall or sensible meanes*? And therefore, how should your selfe be able to iudge, or the possessed man certeinlie know when the *diuel* is *really*, and substantially inherent within his *bodie*, as a *mouer* to such *operations*,

Lycanthropus.

The same is verie apparantly perceiued, by the *diuell* his
violent

violent rending and tearing: and such other vnnaturall and preposterous actions.

Matth. 8. 18.

Marc. 9. 18.

Luc. 8. 19.

Physiologus.

This perceiuance or knowledge is giuen neither to you, nor the possessed himselfe by any meanes of the *diuell* his *essentiall* being within him; but by reason of his *effectuall* working in the possessed mans *bodie*. By which said effectual working, that selfesame *rending and tearing*, with other like vnnaturall and preposterous actions may effectually be wrought in the man: though the *diuell* doth neuer *essentially* enter into the possessed mans *bodie*, or any part thereof. Euen as also, the *efficacie* and heate of the *sunne* may effectually be perceiued and felt both outwardly and inwardly: and yet, the verie *substance* of the *sunne* it selfe neuer *essentially* inherent in anie mans *bodie*. And thus, at vnawares you do fully ouerthrowe your idle supposall of an *essentiall* and *reall* possession: concluding withall, that the *diuell* hath onely an *actuall* or *powerfull* possession, whereof also hereafter we will conferre to the full.

Lycanthropus.

Staie heere a while I beseech you: me thinke you are somewhat ouerswift in gathering vpon me. For, albeit I do freely confesse that *spirits and diuels* are *spirituall substances*, and therefore, not *sensible* perceiued or felt of vs by any *corporall* or *sensible* meanes: yet doe I not hold them for such absolute and simple *substances*, but that they haue also their proper *bodies* peculiarie appropriate to them, though of another *nature*, and farre different also from ours. And therefore, the *diuels* entring into the possessed mans *bodie* with those their owne *bodies*: they may (by meanes of their laid *bodies*) so violently worke in the possessed mans *bodie*, as that, their *essentiall* being therein, may easily be discerned of others, and verie *sensible* also perceiued of the possessed himselfe.

Physiologus.

A man had need to be swift in gathering: when he lighteth vpon one so lauish in laying abroad. For besides your conclusion heere, against your owne cause, you do flatly discent a fresh from that we concluded before in our first conference concerning the *essence* of *spirits and diuels*. Where I telling you that the *Scriptures* deliuer vnto vs not *corporall*, but *spirituall*.

all diuels: that *spirits* and *bodies* are opposed the one to the other, and therefore cannot possibly be one and the same: thereupon we concluded, that *spirits* and *diuels* are not *corporall*, but *spiritual substances*, all which you held then for an infallible truth. Howbeit, being here driuen to a straight, you doe now either ignorantly forget: or purposely peruert the verie truth you affirmed before. For, now you say plainly that *diuels* haue also their proper *bodies*: peculiarly appropriated vnto them. What is this else, but to say, and vnlay: and to turne with euerie winde, not vnlike to the wauering *Weathercocke*?

Lycanthropus.

I denied them to be *corporall substances*, in comparison of our grosse and *elementarie bodies*: when yet notwithstanding, I doe simply hold, and confidently auouch them to haue also their *bodies*.

Physiologus.

Make plaine your meaning; and tell vs whether you hold them to haue their *proper*, or *assumed bodies*?

Lycanthropus.

Euen *proper* and peculiar *bodies*, created for them.

Physiologus.

Goe to then, euerie created *bodie*, is either *celestial*: or *elementarie*. Whether of both these thinke you, is proper to *Diuels*?

Lycanthropus.

Surely I thinke they haue *celestiall bodies*.

Physiologus.

Verie well. But I pray you consider this also, that the *diuels*, if they haue *corporall bodies*: then also, they haue their *corporall motions*. Now, euerie naturall *motion*, we doe know is either *circular*, or *elementarie*: The *circular motion* for *celestial bodies*; the *elementarie motion*, for *elementarie bodies*. Whereupon it followeth, that, if *diuels* (as you say) be indued with *celestial bodies*: then also, those their *celestiall bodies*, must naturally follow the *circular motion*. On the other side, the possessed man (you know) he hath an *elementarie bodie*: and therefore, his said *bodie* it must and will naturally follow the *motion* of that *element*, whereof it doth chiefly consist.

Pneuma-

What inferre you hereof, I beseech you.

Physiologus.

Thus much I inferre : namely, that *Lycanthropus* his opinion, concerning the *real* possession of *diuels*, doth draw after it, ruanic grosse and palpable absurdities. As for example. If the *diuel* (as you your selfe doe confidentlie hold) hath a *celestiall bodie*, then, how should he *really* and *essentiallie* enter into the *elementarie bodie* of an earthlie man, or possibly make any personal abode in the possessed mans *bellie* : sith the *diuel*, hauing as you say, a *celestiall bodie* naturallie attending and folowing the *circular motion*, he cannot be long from that natural *motion*, but must eftsoones mount aloft to that *celestiall heauen* whereon his supposed *bodie* consists, to folow his *circular motion*, and then, what wil become I beseech you, of the possessed mans *bodie* ? Againe, if a *spirit* or *diuell*, hauing as you hold a *celestiall bodie*, should *essentially* enter into the *elementarie bodie* of a *terrestrial man* : then surelie, for the whole time of that *real* possession, there must be both in the *diuel*, and the *man*, either no *motion* at al, which were absurd to imagine, or else, in the one, or in both a *supernaturall motion*, and so, by consequence, that *reall* possession should be verie *miraculous*, which were now in these daies of the Gospell, incredible to heare. For, the *diuell*, he being (as you say) *really*, *essentially*, yea, and *corporally* also in man, that man hauing an *elementarie bodie* which naturallie attendes the *elementarie motion*; and the *diuell* he hauing a *celestiall bodie*, which must naturally folow the *circular motion* : how can the *bodie* of man conuerse with the *bodie* of the *diuel*, it folowing naturally the *circular motion*, but that selfe-same *circular motion* must needs be in the possessed mans *bodie* a *supernaturall motion* ? Or, how should the *bodie* of the *diuell* be *really* inherent in the possessed mans *bodie*, and so folow therein the *elementarie motion* ; but that selfesame *elementarie motion* also, must needs be a *supernaturall motion* in the *diuell* his *bodie* ? And so, by consequence : a *miracle* in the one, or in both. Againe, if the *diuels* (what *bodies* soeuer they haue, whether *celestiall* or *elementary*) do (as appeeres in the word) *mooue* euery way, *upward* and *downward*, on the *right hand* and *left*, *before* and *behinde* vs : If the *diuels* (as the *Platonists* affirme) can verie easily stretch out their *bodies* into what *bignes*se they please,

Iob. 1. 7.

Iob. 2. 2.

1. Pet. 5. 8.

Theophrastus, in

Academic. com.

templat. lib. 6.

G

or

Mich. Pſellus,
de operatione
demonum,
cap. 8.

Marſilio Ficino
interprete, tom.
2. pag. 19. 39.

Eph. 2. 2.

Eph. 6. 12.

Chryſoſt. in 1.
ad Theſſal. ho-
mil. 11.

Petr. Martyr.
loc. com. 9.
ſect. 13.
Corpus homo-
genum.

Omne altera-
bile, eſt corrup-
ſibile, 1. de ge-
neratione,

or contract them into what ſmaleneſſe they liſt, and can varie in them (at their pleaſures) whatſoeuer colour or figure they fanſie: briefly, if the *dinels* (as Pſellus reporteth) haue ſuch *bodies* as are euery day tortured with griefes, & tormented with *materiall fiers*: ſurely, it were verie abſurd, to ſuppoſe that a *celeſtiall bodie*, is (in any ſort) fit for any the precedent matters, but farre oppoſite to them, and therefore much more abſurd to imagine that *dinels* haue *celeſtiall bodies*.

Philologus.

Surely *Lycanthropus*, if *dinels* be indued as you ſay with their *peculiar bodies*, I would rather imagine them to haue *airie*, then *celeſtiall bodies*: becauſe the *Apoſtle*, he calſ them *airie ſpirits*, and, as *Chryſoſtome* ſaith, *the whole aire is replenished throughout with dinels*.

Phyſiologus.

Howſoeuer *Paule* or *Chryſoſtome* affirme there be *dinels* in the *aire*, that doth not conclude, that therefore, the *dinels* they haue *airie bodies*: which opinion is much more abſurde then the other before. For firſt, that the *dinels* ſhould haue *airie bodies*: it is vtterly impoſſible. Becauſe the *aire* is (as we commonly ſay) a *bodie of one and the ſelfeſame kinde*; ſo as, euerie part of *ayre*, is *ayre*: neither can any reaſon be rendred, why this part of the *ayre* ſhould be more the *bodie* of a *dinell*, then another, and ſo, the whole *ayre* ſhould be a continued *bodie* of *dinels*. Beſides that, an *organicall bodie* conſiſting iointly of diſtinct members, muſt haue *bones, ſynowes, vaines, arteries, fleſh*, and muſt alſo receiue ſome *proportion, ſhape, or figure*: all which are impoſſible to be made of the *ayre*. Again, the *ayre* is in-constant, and continueth not long in a place: and therefore, by aſcribing to the *dinell* an *ayrie bodie*, we might rather conclude him a runnagate *land-leaper*, then an inherent *land-lord* in any mans *bodie*. Briefly, if the *dinell* hath an *ayrie bodie*, then alſo, his ſaid *bodie* is ſubieſt to corruption, and diſſolution, for, the *ayre* is a *corrupt and diſſoluble bodie*: and ſo, by conſequence the *dinels* ſhould be *mortall* as touching their *ayrie bodies*. And therupon, either they muſt haue new *bodies* made them a freſh, when thoſe other be diſſolued: or we muſt elſe belecue alſo a *reſurrection* of the *bodies of dinels*, all which you may ſee, is verie abſurd.

Lycan-

Lycanthropus.

But *Augustine* he holdeth the contrarie. For, therefore *Aug. Genes. ad literam, lib. 3.* saith he, is the bodie of a *Diuell* incorruptible, because, in the *aire* and *fire* there is an *actiue* force, as also in the *water* and *earth*, a *passiue* force: and so by consequence, the bodie of a *Diuell* being *airie*, is rather *actiue*, then *passiue*.

Physiologus.

By *Augustines* leaue, this accordeth neither with sound *Otho Casman. Angelograph. parte prima, cap. 3. pag. 66.* Philosophie, nor yet with common experience. For, with the *Philosophers*, the *aire* is rather *passiue* then *actiue*; because his proper *qualitie* is thought to be *liquide*. Howbeit, *heate* and *cold* are said to be *actiue*: but *drinesse* and *humiditie*, *passiue* qualities. Moreouer, it hath beene prooued by manifest and daily experiments: that the *aire* is both *passible*, and *corruptible*, and may easily be corrupted and changed. And therefore, if the *Diuells* haue *airie* bodies, they are subiect to corruption and dissolution: and so by consequence, the *Diuells*, they should be indued with *mortal* bodies, as was affirmed before.

Lycanthropus.

But, manie (for all this) doe flatly auouch that the *Diuells* *Mich. Psellus, de operatione Demonum cap. 11. ibid. cap. 8. ibidem cap. 9.* haue either *fierie*, or *aierie*, or *waterie*, or *earthlie* bodies: yea, such bodies as can feelee, and be felte, both hurt, and be hurt, in so much as they lament when they are stricken, and being put to the *fier*, are burnt. And that, they themselues continually burne in such sort, as they leaue ashes behinde them: as hath beene manifestly prooued in the borders of *Italie*.

Physiologus.

If you lend your eares to the opinion of the *Platonists*, or but listen a while to the dotages of dreaming *Psellus*, they will fill your head full of these and such other *Italian* tales: wherein, it were more ease for a man to beleue them, then to run into the borders of *Italie*, to reprocue them of falsehood. Howbeit, if *Diuells* in deede, should haue *elementarie* bodies, they could not be *eternal*. For, the *elements*, they haue in them both *heate* and *cold*, *drinesse*, and *moisture*: yea, such *actiue* and *passiue* qualities both, as, by contending together continually, must needs (in the end) be vtterly dissolued. And therefore these toys which the *Platonistes* and *Psellus* doe tattle abroad, are matters that cleaue together like thombe-roppes of sand: hauing in them no soundnes of truth. Besides that, their Philosophie

Reginald Skolt
in his discouerie
of Witches.
lib. 17. cap. 3.
fol. 494.

pbie herein, is very *improbable*: for, if the *Diuel* be *earthie*, he must needs be *palpable*; if he be *palpable*, he must needs kill the man into whom he *really* entreth. Also, if he be of *earth* created, then must he be *visible*, and *untransformable* concerning that point: for, *Gods creation* cannot be annihilated by any deuse of the *creature*. So as, although it were graunted, that the *Diuels* might *adde* to their being, either *matter* or *forme*: yet, very certaine it is, they cannot possibly *diminish* or *alter* the *substance* whereof they consist. As, not to be *spiritual*: or, to relinquish and leaue *earth, water, fire, aire*, or this or that *element* whereof they were first created and made. But, howsoeuer they imagine of *water*, of *aire*, or of *fire*: very certaine I am, that the *earth* must alwaies be *visible* and *palpable*, yea, and the *aire* must be alwaies *inuisible*, and *fire* must be *hote*, and *water* must be *moist*. And, of these three latter *bodies*, especially of *water* and *aire*: no shape nor *forme* can naturally be exhibited to mortall mens eies, by any possible meanes of the *creature*.

Lycanthropus.

Well yet, for any thing heard, I can hardly be perswaded, but, that *Diuels* haue their proper and peculiar *bodies*.

Orthodoxus.

I haue forborne a long time to speake; in hope that *Physiologus* and your selfe would haue growen to some issue concerning this point. But, sith you persist in your fond opinion: doe tell me what it is that makes you imagine the *Diuels* to haue also their *bodies*?

Lycanthropus.

This especially perswades me vnto it: I finde in the *scriptures* fower sortes of *spirites*. Namely, first a *diuine spirit*, which only is *God*: who, although he be a *spirit*: yet hath he no need of a *bodie*, touching either his *being*, or his *working*. The second are *Angelical spirites*, namely *Angels* and *Diuels*, who, albeit they neede no *bodies* at all, in respect either of their *being*, or of their proper *actions*, yet neede they their *bodies*, in communicating their *actions* vnto vs. The third are *humane spirites*: who, in regard of their *essential being* doe neede no *bodies*, for, they *really exist* and *live*, being disioined asunder from their *bodies*. Although yet, concerning their *organical actions* appertaining especiallie to the *vegetative & sensitiue life*, they at no hand

Bernard, in
cant. cantic.
serm. 5.
Petr. Martyr.
loc. com. 9. sect.
14.
Oth. Casman.
Angelograph.
par. 1. cap. 3.
pag. 72.

hand may want their proper *bodies*. The fourth and last sort, are *brutish spirites*: which, neither can be, nor do any thing at all without their *bodies*. By all which it is cleare, that of these four sorts of *spirits*, the *divine spirit* alone (the omnipotent God I meane) he needeth no *bodie*: all the rest, they haue all neede of, and doe also enioy their owne *bodies*, for the vse of themselves and of others, and this, either to *helpe*, or to *hurt*. And, for these selfsame respects; the very *diuels* also themselves do stand in neede of their *bodies*.

Orthodoxus.

By this your *distribution* of *spirites* it doth plainlie appeare, *Petr. Martyr.* that *spirites* and *diuels* they neede no *bodies* at all, touching either their *being*, or *working*. For first, they haue their *essentials* *loc. com. 9. sect. 14.* *being*, without any *body*, in as much as they are *spiritual substances*: and then next, they neede also no *bodies* concerning their proper *actions*, for, they *loue*, they *hate*, they *affect*, they *doe wil*, and *understand* without any helpe of *bodies* at all.

Lycanthropus.

I speake not now of their *proper*, but of their *ministeriall actions*: which they cannot possible accomplish without their peculiar *bodies*.

Orthodoxus.

And, I vnderstand it also of their *ministerial actions*, which they may and do eftsoones accomplish by *assumed bodies*: without any their peculiar *bodies* at all. And heerin also I speake onely of *good Angels*: but goe to, proceede in framing your *argument*.

Lycanthropus.

I frame it thus. *Ministers*, they cannot possible accomplish their appointed *ministerie* to those that liue in the *bodie*, without hauing a *bodie*. But, *the Angels are all ministering spirits for such saued ones as liue in the bodie*: therefore, they cannot possibly accomplish their *ministerie* to them, without hauing a *body*. *Bernard. in cant. cantic. serm. 5. Heb. 1. 14.*

Orthodoxus.

I vnframe it thus. The truth of your *proposition*, is onely *particular*, hauing speciall relation to some certaine kind of *ministerie*: and therefore, it doth not, nor cannot so generally conclude as you would haue it to doe. Because *Angels* or *spirits* they may, and do eftsoones vndergoe some certaine *offices* with-

without any assistance of an *externall bodie*: yea, euen all their *offices* whatsoeuer, they might and could wel vndertake without any *bodies* at all, if it so seemed good to the Lord. Howbeit, some other *offices* againe, they doe execute in *bodies*: not because there is otherwaies in themselves a defect for that work, but, for their sakes onely to whom they are sent. Neither is it of any necessitie, that the *Angels* (for some speciall respects) should alwaies consist vpon, and haue peculiarly vnto them their owne proper *bodies*: because (for such speciall respects) they may, and haue eftsóones *assumed* to themselves some other *bodies* from else where. Howbeit, what need of *assuming* of *bodies* at all, if *Angels* and *spirits* be alwaies endued with their proper and peculiar *bodies*? No surely, then to *assume*, where no *assuming* of *bodies* in deed: but rather a *stretching out, a rending, and dissoluing of substances*, which is too too absurd, as was told you before.

Lycantropus.

I wonder you are so peremptory in denying this point: I hauing not onely the *Philosophers* (as you heard euen now) but *ecclesiastical fathers* both old, and new on my side?

Orthodoxus.

Your *philosophers*, they shoote faire and farre off, as you also haue heard euen now. You say you haue *fathers* both old and new on your side: let vs see first whether your *old fathers* doe come any neerer the marke.

Lycantropus.

*Origen in libro,
metaph. xlv.*

First, *Origen*, he flatly affirmeth that *spirits and diuels* are endued with their proper bodies.

Orthodoxus.

Origen (if that booke be his owne) is not to be regarded concerning this *question*: because, therein he doth nothing but play the *Platonist*, iumping full patte with *Psellus* in euerie point. And therefore he deserueth none other answer then that which was giuen to those other before. Let vs heare more *authenticall fathers*, or end the discourse.

Lycantropus.

*Hilarie, in
Matth. cap. 5.*

Hilarie, he saith there is nothing which in it owne *substance* and in respect of *creation* is not *corporall*. And therefore *spirits* and *diuels*, they hauing their *substance*, and (being created) are also *corporall*.

Ortho-

Orthodoxus.

Hilarie, he saith so indeed; but giues no one reason of saying so. It is not enough for your selfe to crie out and say, *Hilarie*, he speakes it: vnlesse *Hilarie* also doth prooue what he speake, which he doth not in the place you alleage. He onely propoundeth the matter without any prooffe: and may easily be answered thus. The soule of man it hath her substance, and was also created and yet incorporall. For, or euer it was infused into the bodie, and after the dissolution thereof, it doth substantially exist, and is also immortall: accomplishing continually her animall operations. Neither needes shee an humane bodie in any respect of her proper essentiall being: but onely in regard of her organical operations, as was shewed before. And therefore *Hilarie* he helps you nothing at all.

Lycanthropus.

Tertullian verie plainly affirmeth *Angels* and *spirites* to haue their peculiar bodies. *Tertul. in libro de carne Christi.*

Orthodoxus.

Whatsoever *Tertullian* saith there, concerning this question, the *Schoolemen*, they doe excuse and qualifie his speech on this sort. They say that *Tertullian* by the name of *bodie*, vnderstandeth onely the spirituall substance of *Angels* and nothing else: And this he doth (saie they) in an onely regard of the simplicitie of that people with whom he delt: who helde, that nothing coulde possibly exist in nature, without a bodie. *Tertullian* therefore, in that onely regard, did purposely call the substances of *spirites* and *diuels* by the name of a bodie.

Lycanthropus.

Yea, but *Tertullian* auoucheth further, that God himselfe is also a bodie: and therefore, much more that *spirits* and *diuels* they haue their bodies. His wordes be these. *Who will deny God himselfe to be a bodie: although God (indeed) be a spirit?* *Tertul. contra Prax. pag. 409.*

Orthodoxus.

This is so farre from confuting, as it rather confirmes that qualification which the *Schoolemen* doe make. Namely, that by the worde (*bodie*) *Tertullian* vnderstandeth nothing but the spirituall and simple substance of *spirits* and *diuels*. Besides that, it is one thing to be a bodie: and another to haue a bodie. *Tertullian* saith onely that God is a bodie: he saith not there, that God hath a bodie. *Hieron. Zanchius de operibus Dei, lib. 2. cap. 3. pag. 62.*

The third Dialogue.

Lycanthropus.

Tertul. libro
De anima.

Notwithstanding all this, he saith elsewhere, that *spirits* and *diuels* are *corporall*: his reason is because the *soules* of men are also *corporall*.

Orthodoxus.

idem, per idem.

Herein his pouerty bewraith it selfe, being constrained as you see, to beg his cause: wherein also he would prone, the same by the same, namely, *corporall spirits*, by *corporal soules*. Howbeit, we haue proued before, & do here affirm it a fresh: that the *soules* of men, they are *incorporal*, and therefore by consequence, *spirits* and *diuels* they are not *corporal*, but *spiritual substances*. Besides all this, *Augustine* verie flatly affirmeth, that the *incorporall*, doe differ fully from *corporall substances*, and denieth withall, that whatsoeuer is created, the same is a *bodie*: yea, he sharply reprehendeth and derideth *Tertullian*, for auouching the *soules* of men to be *corporall*. And, in the end he thinks it too too absurd, to hold that a *reasonable soule* should be a *bodie* in any respect: because the same is onely and altogether *incorporall*. And thus you may plainly perceiue by *Augustine*: how vnfitly *Tertullian* doth fit your turne.

Aug. Genes. ad
literam, lib. 7.
cap. 9. & 12.
& 21.
Et lib. 10. ibid.
cap. 24. & 25.
Daneus, En-
chir. August.
cap. 59. pag. 179

Exorcistes.

Aug. de trinit.
lib. 2. cap. 7.
Ibidem lib. 3.
cap. 1.
Et in Genes. ad
lit. lib. 11.
cap. 30.

But *Augustine* himselfe elsewhere verie flatly affirmeth, that all *reasonable* creatures are *corporall substances*: yea, and that euen the *intellectuall* creatures, namely, *Angels*, *spirits*, and *diuels*, are euerie of them also *corporall powers*; howsoeuer they subsist not of flesh and blood.

Orthodoxus.

How *Augustine* agreeth with *Augustine*, your selfe may plainly perceiue: and therein also may wisely consider what credit consists in such varietie. But that your *Augustine* may also receiue his answer: let vs heare his argument whereby he would prooue *spirits* and *diuels* to be *corporall substances*.

Lycanthropus.

Aug. de spiri-
tu, & anima,
lib. 18.

He reasoneth thus. We doe therefore affirme the *intellectuall powers* to be *corporall substances*, onely because they are circumscribed with place: euen as humane *soules* are also inclosed with *bodies*.

Orthodoxus.

This is his argument. Whatsoeuer is circumscribed with place, that same is *corporall*: but *spirits* and *diuels* they are cir-
cum-

circumscribed with place, therefore, *spirits* and *diuels* they are *corporall*. I answered, the *proposition* is faultie, and halteth downe right. For, the *localitie* of *spirits* and *diuels* doth not simply depend vpon a *bodie* which after it owne manner, I meane *circumscriptiuely* and *sensibly* is (no doubt) in a *place*: but it ariseth properly, from the *finitenesse*, and *dimensiuenesse* of the *angelicall nature* it selfe. Which said *angelicall nature* being created of *God*, is therefore but *finite*, and *circumscribed* also with those her owne *termes* which are competent and proper vnto her. And therefore, the *intellectuall powers*, they are in a *place*, because they be *finite substances*: although yet, they are in a *place* but *definitiuely* or *determinately*. So then, *spirites* and *diuels* you see, they are vndoubtedly in a *place*, because they be *locall*: but, they are therefore said to be *local*, not because they be *corporall* as *Augustine* imagineth, but for that, being *finite*, they haue their *muchnesse* or *quantity* after a sort, I meane, no *predicamental*, but an *intelligible quantity*. And therefore *Augustine* he speaketh soundly you see, against *Tertullian*: but proueth your purpose nothing at al.

Iul. Scaliger.
Exercit. 359.
sect. 5.

Exorcistes.

But, the *author* of the *Ecclesiasticall opinions* writeth plainly, that we must beleue nothing to be *incorporall* or *inuisible* but *only God*. Who alone is truly said to be *incorporall*, because he is euery where present, replenishing al things: and therefore also *inuisible* to euery creature, because he is *incorporall*. His first *argument* is framed thus. Whatsoever is *incorporall*, that same is *euery where*, because *ubiquity* is the cause of *incorporality*. But, *spirits* and *diuels*, they are not *euery where*: therefore, *spirits* and *diuels* they are not *incorporal*.

Author de Ecclesiasticis dogmatibus, qui extat in tom. 3. Aug.

Orthodoxus.

The *proposition* with his *prosyllogisme* halteth downe right, the same being a deceauable *Elench*: making that the *cause*, which is not properly the *cause* in deed. For, neither is *infinite-nesse*, nor the *ubiquity* depending thereon, the only *proper cause* that any thing is *incorporal*: but some other thing els. As for example, an *omnipresence*, or (if so I may speake) an *incorporiety*, is truly in *God*: howbeit, *God* is *incorporal*, not so much in regard of his *ubiquity*, as because he is a *simple spirit*. Angels in like sort, are therefore *incorporal* in their proper degree, because they be *spirits*, but yet *created spirits*: and they are therefore *local*,

a non causa, vi causa.

local, because they be *finite substances*. Thus then, your said *author* his first *argument*, affordeth final force (you see) to your present purpose.

Lycanthropus.

But, he argueth secondly thus. Whatsoever is *incorporal*, that also is *inuisible*: *spirites* and *diuels*, they are not *inuisible*, therefore also, not *incorporal*.

Orthodoxus.

First, the *assumption* is meerely false, because it maketh *spirits* and *diuels* naturally *visible*: which all men do know to be otherwaies by common *experience*. For, who euer hath hitherto scene, or could possibly perceiue a *spirit* or *diuel* as they are in their proper nature. Againe, in the *proposition* he failes as before, by pretending a *cause*, which is not the *cause*. For the denying of a *corporal* or *bodily being*, is not the proper *cause* of *inuisibility*: but, the *absence*, the *vitiousnesse*, the *deprivation* or *fault* of some other thing els which are necessarily required in the *action of seeing*. Besides that, by this *argument*, a man might also deny the *aiery element* to be a *body* or *corporal substance*: for, who can possibly behold, or *sensibly* see the purity of the *ayre* it selfe? Thus then, your *old fathers* (you see) they (in deed and in truth) are not interested at all in that misbegotten *offspring* which your selfe so desirously (but yet fallly) would *father* vpon them: and therefore, let vs now here what better hap with the *new*?

Lycanthropus.

With a very good will. First, *Rhodiginus* he affirmeth confidently, that *spirits* and *diuels* haue their proper *bodies*.

Orthodoxus.

How should he so confidently affirme his *opinion*, not hauing the conformitie and concord of *truth* consorting therewith? Besides that, *Rhodiginus* he proues his *assertion* by the bare and onely authority of *Augustine*: the which auctority and opinion of his, as you haue heard it disproued before: so surely *Rhodiginus* himselfe, he doth dangerously crosse and annihilate it, by opposing many vnauoidable exceptions of *scholemen* against the same. And therefore, *Rhodiginus* his authority, is nothing *authentick* or currant concerning your *question*.

Lycan-

Luc. 24. 39.

a non causa,
vt causa.

Calim Rhodig.
antiquar. lect.
lib. I. cap. 20.

Lycanthropus.

But Caietanus explaining these the *Apostles* words, (*according to the prince of the airie spirits or powers*) he is not afraid to affirme: that it holdeth best with reason and sound *Philosophie*, to beleue that *spirits* and *diuels* are constituted naturally of *airie bodies*. *Cateianus de verbis Apostoli. Eph. 2.2.*

Orthodoxus.

Doth Caietanus say so indeed? Oh the wit that abounds in a *Cardinals hat*? But, what is his *reason* I pray you?

Lycanthropus.

He hath a *reason* that knockes it dead, namely this. Euen as (saith he) the *vegetatiue* substance, is found without the *sensitiue*, and the *sensitiue* without the *motiue*, and an *intellectiue* without either *sensitiue*, or *motiue* according to *place*: so is it credible, that an *intellectiue*, may be found without a *sensitiue*, with a *motiue* onely according to *place*, and such (saith he) are *spirits* and *diuels*.

Orthodoxus.

Doth Caietanus conclude as you say? Now faire fall his good hart for his cunning *conclusion*: surely, he himselfe alone hath striken the *Poppingaie* dead. This I confesse, is an admirable *argument*. Howbeit, this I must tell you, that such maner of *arguments*, howsoeuer they may seeme at a blush to giue a glimmering shewe of *conueniencie*: they haue in them, verie small force to *conuince*. And without doubt, if Caietanus his *conclusion* be canonized *currant*: it might in like maner be granted, that the *sensitiue* substance is to be found without the *vegetatiue*, and the *intellectiue* with the *sensitiue*, without the *motiue* according to *place*: and so, no one thing shall be wanting, which may tend to the *generalitie* and absolutenesse of such kinde of *couplings* together. Which, when all is done, your *opinion* (for any thing Caietanus concludes) is like to lie in the dust.

Exorcistes.

Yea, but Georgius he affirmeth plainly, that *spirits* and *diuels* are not onely *corporall* and *airie* substances: but that they haue in them also the power of *generation*, and can shedde forth *seed* for that purpose. Howbeit, when they come to a *woman* (saith he) then they do *contract*, gather together, or *thicken* their *airie bodies*: fashioning them fitte for the purpose which they

Francisc. Georg.
tom. 1. problem.

54. 74. & 75.

Et tom. 6. probl.

330. & 331.

Item, Malleus

mallefic.

Item, Benedi-

ctus Pererius.

Item, Gryllan-
dus.

Item, Iacobus
Wickernus.

Iacobus Wierus,
de praefigijs,
lib. 2. cap. 39.

Stenhus Engu-
binus, de pereni-
philosoph. lib. 6.
cap. 32.

Otho Casman.

Angelograph.

par. 2. cap. 21.

pag. 605.

Arist. de gener
animal. lib. 2.
cap. 3.

Paulus Frisius.

Iul. Scaliger.

Cassianus.

Hyperius, in

method. Theol.

lib. 2. pag. 304.

Hieron. Zanch.

de operibb. Dei.

lib. 2. cap. 3.

pag. 62.

they presently affect, yea, and that also their *offsprings* are pro-
perly *Gyants*.

Orthodoxus.

Notwithstanding *Georgius* his impudent and shamelesse
affirmation of a matter so shamefull, I will at no hand be
drawne any longer to heare it, much lesse doe I giue credite
vnto it: and which more is, I will neither defile my *toong*,
nor infect your chaste *eares* with the filthie contagion there-
of, it being so *impossible* in nature, and so *incredible* in all sound
Diuinitie. Howbeit, if any of the *learned* be further desirous to
beare this his grosse impudencie and foolerie more fully con-
futed: I referre them ouer to the learned *Treatises* of such as
haue sifted that offensive *argument* vnto the *bran*. More espe-
cially, to the seuerall workes of *Wierus*, *Engubinus*, *Casman-*
nus, *Aristotle*, *Frisius*, *Scaliger*, *Cassianus* and others: who
do euery of them so soundly beate downe this your *Georgius*
his grosse assertion, as I my selfe shall not neede to deale in
it at all.

Lycanthropus.

But yet *Zanchius*, a man of excellent learning, he not one-
ly enclineth that way: but holdeth withall, this my *opinion* of
corporall spirits.

Orthodoxus.

Zanchius, imbraceth the same I confesse as the more proba-
ble *opinion* in his conceite: but what manner of *bodies*, *spirits*,
and *diuels* should haue, he doth not determine. That they
haue *airy bodies*: he seeth not (he saith) how the same should
be proued. But he verely supposeth, *spirits* and *diuels* to haue
other manner of *bodies* then either *airie*, or *celestiall bodies*: and
that the *substance* of their *bodies* is more like to the *substance* of
that *heauen of the blessed*, which is properly called the *Empyrial*
or *fiery heauen*. Thus this excellent learned man; he doth giue
(among others) his *coniecturall opinion* concerning the *bodies*
of *spirits* and *diuels*. A *coniectural opinion* I say, very purposely
consonant to that other *opinion* which himselfe and some o-
thers doe hold about the *creation* of *Angels* in that the forena-
med, *heauen of the blessed*. Howbeit, neither *Zanchius*, nor any
of the rest, do certainly determine this matter in *question*.

Lycanthropus.

Well, yet *Zanchius* and the other, they purposely encline
to

to this my opinion; concerning corporall spirits and diuels.

Orthodoxus.

Not so. For whereas your selfe do certainly hold that spirits and diuels are endued with grosse and airie bodies: Zanchius, and some others suppose, they do rather consist of empyriall or fierie bodies as was shewed before, where also I haue purpose-ly put downe the speciall reason of this their coniecturall opi-nion. Howbeit, for a further declaration heereof, I do answer with Gregorie, Beda, Damascene, the Schoolemen, and others: who doe all iointly affirme, that euen as the knowledge of spi-rits and diuels (in comparison of our knowledge) is verie excel-lent and woonderfull large, although yet (in comparison of God) the same is but shallow and shorte: so surely, those the supposed bodies of spirites and diuels in comparison of our earthly and palpable bodies, may fitlie be saide to be spirituall, whereas yet (in comparison of the omnisufficient, and incir-cumscriptible spirit of spirites) they may after a sort, be saide to be corporall. And this our censure concerning corporall spi-rites; being rightly vnderstood, as it ought to be (that is, be-ing graunted comparatively) may very well stande with the truth. For certeine it is that Angels are not spirites purely sim-ple, as God is most simple: neither are they infinite and incircum-scriptible spirits, as God alone is, but are marshalled within their proper dimensions and bounds. All which being graunted, it doth not thereupon necessarily folow, that therefore Angels, they are not created incorporall & finite spirits, and such as (after their manner) are limited definitively within their proper di-mensions: but this rather folowes thereof, namely, that there-fore spirits and diuels they are not most simple, most infinite, illo-cal, nor omnipotent powers. For, the specialls do alwaies retaine the common nature of their generall, and therein they fitly ac-cord: howsoeuer, by reason of some repugnant formes, they doe otherwaies dissent among themselues. And thus, your Fa-thers (you see) both old and new, they are fully answered, con-cerning their supposed mannaging of this your opinion of cor-poral spirits or diuels.

Philologus.

Are you able Lycanthropus, to reply to his answer?

Lycanthropus.

I am vtterly vnable. But sir, sith you so confidently do hold that

Greg. Nazian.
sermone 2.
ἐπὶ τῆς
θεολογίας.
Greg. I. Roman.
tom. I. moral.
in Iob. lib. 2.
cap. 2.
Beda, tom. 2.
ἐπὶ διδασκαλίας,
lib. 2. pag. 314.
Damascenus,
cap. ἐπὶ τῶν
ἀγγέλων.
Alexander
Aphrodisiensis,
12. Metaph. 12.
Iul. Scaliger.
Exercitat. 6.
et alibi.
Item exercit.
359 sect. 2.
Otho Casman.
Angelograph.
par. I. cap. 3.
pag. 75.

that *spirits* and *diuels* are *incorporall*: let vs heare your reasons, and *authorities* concerning this point.

Orthodoxus.

Luc. 24. 39.

Heb. 1. 7.

Psal. 104. 4.

Marc. 5. 9.

Luc. 8. 30.

With very good will my reasons are these. First, *spirits* and *diuels* haue not *flesh* and *bones* (saith Christ) as you see me to haue. Wherein it is very apparant, that, there is one substance of humane bodies, and another of spiritual powers. *Spirits*, they haue neither *flesh* nor *bones*: therefore, they cannot be comprehended with the sight of the eie, nor handled by the sense of feeling, both which are proper to the sensible perceiuing of humane bodies. Againe, the Lord (saith the Apostle) hath made his *spirits* his messengers: and his ministers a flame of fier. The which place, albeit Dauid doth properly vnderstand of the operation of winds: yet, for as much as the Apostle applieth the same to the Angels, it is not to be doubted at all, but as the name *Spirit*, so likewise a spiritual essence appertaineth vnto them. Againe, we read that a legion of *diuels*, namely, sixe thousand, sixe hundred, sixtie and sixe possessed the man in the Gospell, whom Christ deliuered. But, if *diuels* be corporall substances, and doe essentially enter into the bodie of man, it is vtterly impossible that there should so many be crouded together, and all contained at once within the narrow corners of an humane bodie.

Exorcistes.

Some doe hold, there was (in deed) but one onely *diuell* in the possessed: whose name was *Legion*.

Orthodoxus.

Math. 8. 28.

Marc. 5. 9. 12.

Luc. 8. 30. 33.

Math. 8. 31.

As though it were possible, that one onely *diuell* could be really inherent in two seuerall persons at once? Besides that, it is verie apparant in Marke and in Luke, that, there was not one but many *diuels*: yea, and Mathew also (exchanging the name of one into many) he saith, the *diuels* besought Christ that they might goe into the heard of swine.

Exorcistes.

Sir, I onely haue shewed you what some others doe hold: but, proceed in your purpose.

Orthodoxus.

*Aug. Genes.
ad literam,
lib. 7. cap. 9.*

& 12. & 21.

I proceed thus; The *spirits* or *soules* of men are *incorporall*: therefore *spirits* and *diuels* are also *incorporall*. For, if the reasonable soule or spirit of a man, be not corporall in any respect, I meane, if it be neither solide nor palpable as are the earthie and terrestriall

terrestriall bodies, neither yet subtile or slender as are the aerie and celestiall bodies: then without doubt, spirits and diuels they are likewise incorporall, because they also are spirits. For, the nature, and definitions of a spirit and a bodie, do altogether, and in euery respect differ betweene themselves. And thus (besides those Philosophicall reasons which Physiologus propounded before) you haue hetherto heard from the Scriptures, such seuerall arguments as doe verie plainly conclude the non being of corporall spirites or diuels.

Pneumatomachus.

Beleeue me Lycanthropus, before we began this our conference, I doubted greatly of the essentiall being of spirits and diuels: Howbeit now I am cleere in that point, and by this discourse doe farther perceiue them to be admirable and wonderfull powers.

Lycanthropus.

Verie true as you saie. But sir, let vs heare I beseech you, your authorities also concerning this point?

Orthodoxus.

With verie good will. Wherein I assure you, that this our opinion concerning incorporall spirits and diuels, is generallie receiued in the church of God: approoued by the consent of many Diuines: and confirmed fully from the Laterane Council.

Lycanthropus.

For the generall receite thereof in the Church I make little doubt: but let vs heare now your seuerall authorities.

Orthodoxus.

Content. First, Dionysius writeth thus. Wee account not (saith he) the celestrall and deified powers or spirits, to consist of innumerable feete, or to haue a manifold countenance, neither yet, to be like vnto lining and corporall creatures: albeit the sacred Scriptures (in speaking of them) doe vse these Poeticall and fained formes.

Chrysostome, he saith, the Seraphimes are called spirits, that is, incorporall, and supernaturall powers. And a little after, he saith, they be called fierie or flaming creatures; because their substance is most pure.

Augustine he defineth them thus, Angels and diuels are spiritual powers, incorporall substances, innisible, insensible, reasonable, intellectuall.

Danew, in En-
chir. Aug. cap.
59. pag. 179.

Dionysius, de
celesti hierar-
chia, cap. 2.

Chrysost. in
Isa. cap. 6.

Aug. de cognit.
vera vita
intel. cap. 6.

intellectuall, and immortall: the good ones, they are shining and impassible, the euill ones blacke and passible.

Theodoretus,
in Genes.
Quest. 36.

Theodoret, he saith that God created the *uniuersall nature* of incorporall substances: constituting, decreeing, and ordeining their said nature to be *intellectuall* and also *immortall*.

Andreas Hiero-
solymitanus.

Andreas of Ierusalem, he saith, that *Angels* and *spirites* are all without their *bodies*.

Greg. in Ezech.
lib. I. hom. 12.

Gregorie also, he saith in like sort, that *spirits* and *diuels* they haue no *flesh*.

Isidor. de sum.
bono lib. I. cap. 3

Isidore, he saith that *Angels* and *diuels*, according to their nature: are called *spirits*.

Damasceus, de
orthodoxa fide,
lib. 2. cap. 3.

Damascene, he saith that *Angels* and *spirits* are *intellectuall substances*, euermore *moouable* and free, by the *arbitriment* of their proper power, *incorporall*, the ministers of God, obtaining *immortalitie* by *grace*, not by *nature*: the *portraiture* & bounds of whose *substantiall being*, onely the *creator* of *spirites*, he knoweth himselfe.

Carolus magnus
de imag. lib. 3.
cap. 20.

Carolus magnus, he saith the *essentiall substance* of *Angels* and *diuels* is *immortall*: because they be *spirits* by nature.

Marc. Vigerius
Saonenfis,
Detachordi,
chorde, I. ca. 18.

Vigerius Saonenfis, he saith, that *Angels* are all of them *spirituall substances* without any *bodies* at all, consisting of *vnderstanding* and *will*: and therefore, they are euerie of them called *Angels* as it were by a *Christian name*.

Leonard. Cul-
mannus in di-
sputat. Theolog.
par. I. fol. 15.

Culmannus he saith, that *Angels* are not *corporall* but *spiritual substances*: because they be *spirits*. For a *spirit* is not a *substance* consisting of *elements*, or hauing *flesh* and *bones*: in which onely respect, the *Scriptures* do call them *ministring spirits*.

Heb. I. 14.
vndiqua tu
des tui p. 10.

Briefly, Bernard he saith, the *verie wals* are vnable to withstand the *Angelicall spirits*: but that all *bodies*, (how solide or palpable soeuer) they are vnto them *verie penetrable*.

Bernardus, in
capite Missus
est, homil. 3.

Loe, heere we haue summoned a *grand-Iurie*, of ancient *Fathers*: who haue all (with one generall consent) giuen vp their *verdict*, concerning the *non being* of *corporall spirites* and *diuels*. Go to therefore *Lycanthropus*, what say you to them?

Lycanthropus.

I saie they are all good men and true.

Orthodoxus.

Well, then I hope you will yeeld this *question*, namely, that *spirites* and *diuels*, they haue not *materiall bodies*, peculiar to their *essentiall being*: but are altogether *simple*, and *incorporall substances*.

substances: and that therefore, their *essentiall* being in men, (if the same should be granted) can neuer be perceiued by *corporall sense*, and so by consequence, no *corporall possession* at all.

Lycanthropus.

I yeeld no such matter vnto you.

Orthodoxus.

Why man, it was the determination, of that *grand-Iurie* of *Fathers*, whom you acknowledge for good men and true. Whereupon, their *verdit* was foorthwith *authentically* recorded: and may not now (by any orderly course) be reuerfed.

Lycanthropus.

It may be, they were to inconsiderate and rash in giuing their *verдите*: and therefore, let vs heare your *Laterane Councell* concerning this matter in *question*.

Orthodoxus.

What man, must the credit of a *grand-Iurie* of *Catholike Fathers* be made to depend vpon the *approbation* of a generall *Councell*? Well then, the *Laterane Councell* doth flatly confirme, that *Angels* or *spirits*, they are *incorporall*, created of God: and, were not eternall before al beginnings, but, created one-ly in time. By all the *premisses* then, you may plainly perceiue by swaie of *argument*, by plaine *evidence* of *Scripture*, by *authoritie* of *Fathers*, yea, and by the whole *consent* of a generall *Councell*, that *spirits* and *diuels* are *incorporall substances*: and, that therefore, if *diuels* doe *essentially* enter into the *bodies* of men, as your selfe do fondly imagine, they enter not so by any *bodies* of their owne, because they haue no *bodies* at all.

*Conc. Lateran.
magnum.
Can. I.*

Lycanthropus.

Whether *diuels* haue *bodies*, or no *bodies*, it makes no great matter: verie certaine I am, they haue a *reall* possession in men, and I prooue it thus. *Spirites* and *diuels*, they can *essentially* assume to themselues, true *naturall bodies*: therefore they can *essentially* enter into the *possessed mans bodie*.

Orthodoxus.

Are you fledde on the sodaine from the *diuell* his *reall* possessing of *bodies*, to his *essentiall* assuming of *bodies*? Can you find no fast footing to setle your selfe vpon: that you thus plodde hether and thither from point to point, as a man fearefully distracted, or suddenly fallen in a maze?

H

Lycan-

*The third Dialogue.**Lycanthropus.*

Yes sir, I have fast footing (I warrant you) for whatsoever I hold : althoug yet now, I rather desire to heare what you are able to say, concerning the *duell* his *essentiall assuming* of true naturall *bodies*.

Orthodoxus.

Well, then I perceiue your store is not great : being thus constrained to spend on the stocke. Howbeit, because this matter wil craue a longer *discourse*, then the present time will afford : let vs therefore goe take our naturall rest, and meet here againe betimes in the morning, to discourse this point to the full.

Physiologus.

Your *motion* is good for vs all.

Philologus.

Very true as you say. And therefore, we three wil repaire to our *Innes*, to take our rest: and meete you (God willing) to morrow, by six of the *clocke*.

Orthodoxus.

Wel then, let vs forthwith arise, and depart.

The end of the third Dialogue.

The fourth Dialogue.

THE ARGUMENT.

Whether Spirits and Diuels can assume to themselves true naturall bodies? What bodies they are said to assume? and how those Scriptures are to be understood, which be for this purpose produced.

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEUMATOMACHVS.		EXORCISTES.

Philologus.

Lycanthropus? I haue this night in my sleepe, beene so strangely troubled about thy last *argument*: as, if thou take heed to thy selfe, I verily belecue thou wilt giue them the foile.

Lycanthropus.

I am so perswaded my selfe: howbeit, if I be conquered therein, I haue another in store that will trouble them more then that by a thousand fold.

Pneumatomachus.

Make much of your *arguments* against the intended skirmish, and all little enough: for, you are to encounter with sharpe sighted aduersaries.

Lycanthropus.

Be as sharpe as they will: they shall be sure to receiue as hot as they bring. But, behold where they come?

Orthodoxus.

What sirs? God giue you good morrow. You haue preuented our purpose: which was, to haue perused an *author* or twaine before your coming. Howbeit, sith you are all so ready: Goe to *Lycanthropus*, propound your *argument* to vs.

Lycanthropus.

I propound it thus. *Spirits* and *Diuels*, they can essentially *assume* to themselves true naturall bodies: therefore, they can essentially enter into the possessed mans bodie.

H 2

Physio-

The fourth Dialogue.

Physiologus.

We haue hetherto denied, and your selfe was vnable to prooue any *reall* or *substantiall* possession at all: and would you now thus cunningly insinuate some essentiall entrance of *diuels*, vnder the pretence of *assumed bodies*? Which *assuming* of *bodies* if it should be denied; would perhaps, be as hard to prooue as any the points before.

Philologus.

What fir? would you beare vs in hand, it were hard to prooue that the *diuell* can *assume* to himselfe a *bodie*? That was neuer yet doubted of any: and dare your selfe vndertake to denie the same?

Physiologus.

I vndertake no absolute deniall thereof: but onely do here make it a *Question*. Howbeit, sith your selues are so resolute concerning this point: doe tell me what *bodie* the *diuell* doth *assume* to himselfe. Whether, a true *naturall*: or *phantasticall* *bodie*?

Pneumatomachus.

Surely, a true *natural bodie*: or none at all.

Physiologus.

If a true *naturall bodie*, then tell me further, whether it be a *bodie created before*: or, to be *newly created*?

Lycanthropus.

It is a *bodie created before*.

Physiologus.

If you hold it a *bodie created before*, then tell me yet further, whether you take it to be a *liuing*: or *dead mans bodie*?

Exorcistes.

I take it to be some *liuing mans bodie*, if any at all: else, how should it possibly serue the *diuels* purpose?

Physiologus.

I woonder, you should so grossely imagine an impossible matter. For, where hath the *diuell* receiued power from the Lord: to dispossesse *liuing soules* of their *organicall bodies*? And, what must become of that *liuing mans soule*: all the while the *diuell assumeth* his *bodie* it selfe, to serue his mischieuous purpose? Moreouer, it is verie absurde: to suppose that the *diuell* can possibly assume to himselfe any *liuing mans bodie*. Because the Lord hath so vchangeably established such an insepara-
ble

ble vnion betweene the *soule* and *bodie* of a *living man*: as, vn-
lesse the *bodie* and *soule* be substantially vnited together, that
man may not truly be termed a *living man*. And which more
is, the *soule* and *body* are so inseparably conioyned by the crea-
tion of God: as, no one creature in heauen or in earth may
possibly disioyne them, before the finall separation of life, ac-
cording to the determinate counsell & appointment of God.
Briefly, be it supposed that the *diuell* could in deed *assume* to
himselfe some *living mans bodie*, and could also for the present,
extenuate the same, and *transforme* the substance thereof into
spirituall *congelations*, as *Tatianus* affirmeth: yet, this is verie *Tatianus con-*
certaine and a generall rule, that, two substantiall *formes* can- *tra grecos.*
not possibly be inherent together and at once, in one and the *4. phisic. & 2.*
selfe same *subject*. And therefore, to bring the substantiall *de anima.*
forme of a *diuell* without feeling, into the substantiall *body* of a *simul, & semel.*
man without either killing or hurting, and which more is, to
transforme the same into such a slender and *impalpable sub-*
stance as cannot of the *possessed* him selfe be *sensibly* perceiued
or felt, no not at the first entrance into him: it may well be
vnlikely, but very certaine I am, the same is vtterly impossi-
ble for all the *diuels* in *hell* to accomplish, such hard hap they
haue, in *assuming* a *living mans body*.

Pneumatomachus.

For my part, I rather suppose that the *Diuel* doth *assume* to
himselfe some *deads mans bodie*.

Physiologus.

This your *supposall* is no lesse absurd then the orher before.
For first, if that *bodie* which the *Diuel* doth *assume*, be the *body*
of a *dead man* departed long since, then surely, it is an hundred
to one, that, that selfesame *assumed bodie* is either eaten with
wormes, and so, vnfit for the seruice: or is else so putrified with
filthie corruption, as the *Diuel* (by entring into any therwith) *Ioh. 11. 39.*
must needes poyson the *possessed* man vnto death. Again, if
that *assumed bodie*, be the *bodie* of a *dead man* but lately departed
this life: the *Diuel* then, by *assuming* such a *newly departed bodie*,
must be supposed to appeere in a white winding sheete, as he
was heretofore thought to appeere vnto Saul, in *Samuels sup-* *I. Sam. 28. 14.*
posed bodie with a mantel about him, & must so (for the present)
forsake that his supposed *forme*, which the *Poets* and *Painters*
doe hold to be grisly and blacke. Besides that, in supposing
H 3 the

1. Cor. 6. 13.

1. Cor. 6. 15.

1. Cor. 6. 19.

Otho Casman.
Angelograph.
par. 2. cap. 18.
pag. 528.

Deut. 32. 39.

1. Sam. 26.

Psal. 36. 9.

Ioh. 5. 21.

Act. 17. 28.

Rom. 4. 17.

the *Dinell* can assume to himselfe the *bodie* of a man, you doe therein very grossly oppose your selfe to the blessed *Apostle*: who saith most confidently that mens *bodies* are created for the *Lord* himselfe, and not for infernall *Spirits*. That, they are the *members* of *Christ*, not the *mansions* of *Belial*: the *temples* of the *holy Ghost*, not a *dungeon* for *Dinells*, a *stie* for *Satan*, not an *habitation* for *Helhounds*. Briefly, if the *Dinell* doth assume to himselfe, some *dead mans bodie*, whether long since, or but lately departed: we must (by this your supposall) imagine a *resurrection* of *bodies* before the generall iudgement, and therein also, must attribute to the *Dinell*, that absolute power of *raising* the dead, which only is due and proper to *God*, and so, by consequence conclude, that the *Dinell* can accomplish and worke true *miracles*. Whereas the *Lord* only is able to *take life* from the dead, and to *restore* them againe unto life: which is such a *miraculous worke* of the omnipotent *God*, as by an infallible consequence approoueth the *Deitie*. Seeing therefore that by this your *supposall* you doe in effect but *Deifie* the *Dinell*: bee foorthwith ashamed to hold, that *Spirits* haue power to assume to themselves the *bodie* of a man *alreadie created*, whether dead, or aliue.

Lycanthropus.

You grant then, that the *Dinells* doe assume to themselves some *vncreated bodie*?

Physiologus.

I grant no such thing. For, how is it possible, either *Dinell* or *Angel* should assume that which is not at all: or that they should take to themselves, a *bodie* not yet *existing in nature*?

Philologus.

Very true. But after the *creation* of such an essentiall *bodie*: you doe then confesse, the *Dinell* may assume such a *bodie*?

Physiologus.

I confesse no such matter: vnlesse you first shew me by whom those selfesame supposed *bodies* should be essentially *created*: whether by *God*: or the *Dinell*?

Exorcistes.

They are surely *created* by *God*, or not at all: for the *Lord* onely alone is the *creator* of all things.

Physiologus.

Though the *Lord* in deed, be the *Creator* of all things, yet doth

doth it not necessarily folow, and your selfe shal neuer be able to proue, that he is also the *Creator* of these things: And, how dare you then so confidently auouch: that these your supposed *bodies* for the seruice of *diuels*, are essentially created by God?

Exorcistes.

God is of infinite power: and therefore may doe it.

Physiologus.

Your may be, concludeth nothing at all. Neither doe we dispute what God either may, or is able to doe: but what (in deed and in truth) he doth certainly accomplish. And, albeit the *Lord* (I confesse) be of infinit power, yet is his said power restrainde to his will: for *whatsoeuer the Lord willeth, that doth he* Psal. 133. 6.
in heauen and in earth. So then, vnlesse you can shew the *Lords* word to witnesse his will concerning such extraordinarie *creation of bodies* for the seruice of *Satan*: whatsoeuer your selfe shall haplie imagine that *God may doe*, therein, you must yet giue vs leaue to doubt of the doing thereof in deed.

Lycanthropus.

But, why may not the *Lord* for the execution of *injustice*: create them such *bodies*?

Physiologus.

First, because the *Lord* hath infinite meanes besides, and those also of more excellent maiestie for the execution of *injustice*: and therefore, he stands in no maner of neede to haue such a patched supplie. Secondly, for that the *Lord* will neuer do that; which may any waies witnes against himselfe. But, for him to create such essential *bodies* afresh at the pleasure of the *diuell*, and so oft as he pleaseth: doth derogate greatly from the certaintie of that sacred truth which scaleth vnto vs, *the certaine accomplishment of all his workes whatsoeuer in sixe daies space, and the vndoubted ceasing from all his labors the following day.* Gen. 2. 2. 3.
Exod. 20. 11.
and 30. 17.
Deut. 5. 14.
Heb. 4. 4.
Moreouer, to hold for infallible truth, that those your supposed *bodies* for the seruice of *Satan* must in any case be created of God: what doe you else in effect, but thereby conclude the *Lord* him selfe to be slavishly subiect vnto *Satan* his accursed commaund, in creating him *bodies* afresh, and so oft as seemeth him good: Briefly sith *the glory of God is the maine end of all his creation*: what one glory may possibly redounde to the *Lord*, by creating such your supposed *bodies* as (being altogether by *Satan* abused) are prepared neither to destruc- Math. 4. 3.
Pro. 16. 4.
Rom. 11. 36.
Col. 1. 16.

tion nor glorie? And therefore, it is grosse impietie, or rather an horrible blasphemie for any to hold; that the Lord alone must be the Creator of any such essentiall bodies, as your selfe and some others suppose the diuell doth assume to his seruice.

Lycanthropus.

It is certaine then, that those assumed bodies are created by Satan him selfe.

Physiologus.

It is euen as certainly so, as that *S. Donston* did hold the diuell fast by the nose with a paire of pincers, the very first day he appeared vnto him in such an assumed bodie: wherein *Donston* serued the Diuell of trust, and according to his due desertes: to teach him to be meddling with the worke of creation, before he had gotte a Comission from God. But, alas, *Lycanthropus*, are you not highly ashamed, to hold so maine absurd and horrible impieties, or rather such execrable and intollerable blasphemies? For, be you thoroughly assured of this, that your selfe imagening the diuell a creator of bodies, you doe thereby ascribe vnto him a supernaturall power: and therein also doe attribute that vnto diuels, which onely is due vnto God, because creation of substances was neuer yet graunted to man or Angell, much lesse vnto diuels. Besides that, if it were in the power of diuels either to create, or assume to them selues essentiall bodies at pleasure: it is not then to be doubted, but that (such and so endlesse is their malice towards men) we should shortly haue the whole world replenisht with corporall diuels, yea, and their number would farre surmount the number of men, if all be true that is set downe in *Salomons notes of conuersion*. Wherein are named seauentie nine principall diuels: hauing euery of them vnder them and at their commaund, some tenne, twentie, thirtie, fortie, fiftie, sixtie, seauentie, yea, and some of them eightie legions of diuels at the least. So then howsoeuer your selfe shall otherwaies dreame of a power in Satan for assuming of bodies: sith they can be no such bodies as are newly created either by God or the diuell: sith they can be no bodies created before: sith they can be no bodies of men either dead, or alieue: it must necessarily follow, that those imagined bodies which the diuels are supposed to assume to them selues, they are (in deed and in truth) no true naturall bodies.

Lycan-

*In legenda
aurea.*

*Magist. sentent.
lib. 2. dist. 7.*

*Lucas Lossius,
In Euangelia
dominic.*

fol. 421.

AEL. 17. 28.

Col. 1. 16.

*Lucas Lossius,
in Euangelia
dominic. fol.*

505.

*Reginald Scot,
in his discoverie
of witchcraft,
lib. 16. cap. 2.
pag. 377.*

Lycanthropus.

It is like then, that the *diuels*, they do onely *assume* to themselves but a *phantasticall body*.

Physiologus.

And it is like then, that the *diuels*, they haue onely in men, but a *phantasticall possession*: which is the very same issue you were brought vnto before, when we discoursed of the *mental possession of diuels*.

Philologus.

How now *Lycanthropus*, are you brought to a *non-plus* before you well wille?

Lycanthropus.

I wot not I assure you, which waies to winde my selfe out from these windings and turnings: howbeit, for any thing hitherto heard, I will neuer beleue but that the *diuell* can assume to himselfe a true *naturall bodie*.

Orthodoxus.

What man? will you with such setled pertinacie dwell in your *opinion*: not hauing sound *reason* therefore?

Lycanthropus.

Yes sir, I haue *reasons* and *authorities* both to support me therein.

Orthodoxus.

Let vs first heare your *reasons*?

Lycanthropus.

With verie good will: wherein first from the like, I doe reason thus. The good *Angels* of God, they haue appeered to men in *assumed bodies*: therefore *spirits* and *diuels*, they may also appeere vnto men in *assumed bodies*.

Orthodoxus.

Your *argument* is faultie; the same not consisting of things essentially alike in euery respect. For, neither haue the *infer-* Tob. 8. 3.
nall diuels those heauenly priuiledges which the *celestiall An-* 2. Pet. 2. 4.
gels enioy: neither yet are they equall with them in know- Iude, 6.
ledge and power. So as, although the good *Angels* doe some- Reuel. 20. 1. 2.
times *assume* to themselves *essentiall bodies*: yet doth it not ne- Otho Casman.
cessarilie folow, that therefore, the euill *Angels* or *diuels* are Angelograph.
able to do the like. Againe, howsoeuer the good *Angels* haue par. 2. cap. 5.
(at some time) *assumed essentiall bodies*: yet doth it not appeer, Quest. 1. pag.
and your selfe cannot prooue, that they created those *bodies* 272.
them-

themselves, but by the provident power and appointment of God, they had them from else where for that special service whereunto they were sent. Moreover, there is no sound consequence in this, viz. *Good Angels*, they do *visible* appeere vnto men in *assumed bodies*: therefore *euill Angels* they doe the like. This I say doth not follow: because of the *good Angels* appearing in *visible bodies*, we haue had often and manifest experience, but of the *euill Angels* appearing so, no example or instance at all can be giuen. Briefly, your argument is but a decaucable *Elench*, from a *may be*, to the being indeed: whereof no certaine conclusion can follow. For thus you reason. *Good Angels* haue appeared to men in *assumed bodies*: therefore *spirites* and *Diuels* they may also appeare vnto men in *assumed bodies*. This your (*may be*) concludeth nothing for certaine. Whereas you should haue argued thus. *Good Angels* appeare in *assumed bodies*, therefore *spirits* and *diuels* do appeare vnto men in *assumed bodies*: but then your consequent woulde haue been ouer-hard to prooue, and besides that, it is the very question it selfe. By the premisses then it is very apparant, that this your first reason hath in it no reason at all to support your opinion.

A posse, ad esse.

Lycanthropus.

But, sith it is certaine that the *good Angels* doe oftentimes appeare in *assumed bodies*: why should not *spirites* and *diuels* be able to do the like?

Orthodoxus.

As though, because the *omnipotent God* doth furnish and endowe his heauenly messengers with *sensible bodies*, when and so oft as seemeth good to himselfe: therefore, euery *impotent* and *infernal spirit* or *diuell* is able also, to do the like at their pleasures?

Lycanthropus.

Why may not the Lord do as much for *spirits* and *diuels*?

Orthodoxus.

The Lord may do whatsoever he please: that it will be his good pleasure to do this which you dreame of, who can certainly say? His pleasure in the one hath beene made apparant vnto vs by often experience: for the other we haue neither worde nor promise, nor example, to my remembrance.

Exor.

Exorcistes.

Yes, there is a plaine prooffe heereof in the *Psalmes*: where *Psal. 78. 49.* *Dauid* saith plainly that the Lord poured forth the fiercenes of his wrath vpon the Egyptians, by sending his euill Angels among them.

Orthodoxus.

What vnderstand you by the euil Angel there?

Exorcistes.

Those spirits and diuels wherewith they were dailie tormented.

Orthodoxus.

Consider diligentlie the story concerning the Egyptian plagues, and tel me where you find any one diuel afflicting them: nay, tel me what one plague was among them, which was not inflicted vpon them by the message and ministry of *Moses* and *Aaron*. And therefore, you are deeply deceiued in mistaking these words, by sending the Angels or messengers of euils. Which place, *Tremellius* vnderstands not of spirites and Diuels sent among them: but of *Moses* and *Aaron* rather: whom the Lord sent to the Egyptians as his only Angels, that is, the only messengers and executioners of all those his euils which were cast vpon Egypt. And, this sense is (in my opinion) according to the purpose, coherence, and scope of the *Psalme* it selfe.

Exod. 7. &c.

and 8. &c.

and 9. &c.

משלחם

מלאכי

רעים

mittendo nuncios

malorum.

Psal. 78. 49.

Tremel. ibid.

Lycanthropus.

But, it is as *Exorcistes* saith, in the vulgar translation?

Orthodoxus.

It is true, and therefore let it so stand as he saith, for euil Angels: I meane, for spirits and diuels. But, now tel me withal, how much this place doth make for the assuming of bodies by spirits and diuels? Thus you reason. The Lord sent his euil Angels among the Egyptians: therefore, spirits and diuels they assume to themselves what bodies they please. This consequent hath in it no sequel at al: and it is quite contrary to the words of the text. For *Dauid* saith not that the Lord sent his euil Angels essentially into them, but among them, I meane the Egyptians: which proueth nothing for *Satan* his assuming of bodies.

Exorcistes.

But yet, we haue a notable example concerning this point, from the diuel his tempting of *Euab* in the serpent. *Genes. 3. 1.*

Ortho-

The fourth Dialogue.

Orthodoxus.

Wel, go to, frame your argument.

Exorcistes.

I frame it thus. *Satan* he did put vpon him the *body* of the *serpent*, and spake very sensibly in that selfesame *serpent* therefore, *spirits* and *diuels* they can and are able to do the like with any *body* els whatsoeuer.

Philologus.

Maister *Orthodoxus*? this argument I belecue will set you hard?

Orthodoxus.

Not so hard as you thinke, by then the ambiguous *termes* are opened more plainely. And therefore, doe tell me here, what you meane by *satan* his putting the *serpents body* vpon him?

Exorcistes.

I meane this: namely, that he did *really* and *essentially* enter into the very *essence* and substance of the *serpent* it selfe.

Orthodoxus.

Then it must folow by necessary *consequence*, that the *diuel* himselfe did *essentially* become the *serpent* in deed: or the *serpent essentially* the *diuel* at least, during the whole time of that *action*.

Lycanthropus.

Yea, what else?

Orthodoxus.

Do you aske me what else? I aske you for answere, whether your hart be so deeply bewitched with blindnesse, as you cannot perceiue the absurdity hereof: it beeing so apparantly eident to all the world? For, is it possible thinke you, that the *diuel* should be able vtterly to annihilate the *essentiall being* either of himselfe, or of any other *creature* vnder the heavens? Or, is it likely that *satan* can cause himselfe to be a *diuel* or no *diuel*: and the *serpent* to be a *serpent* or no *serpent*, when, and so oft as it pleaseth himselfe? If this were certainly so, what one *creature* in al the world could any long time continue in that proper estate wherein it was first created of *God*? For, the *diuel* hath *mil* and malice enough to do mischief, if he had but that *absolute power* to accomplish the same. Moreouer, from *satan* his *assuming* of the *serpents body* alone, you doe plainly conclude

conclude an absolute power in *diuels* ouer all other *bodies* else whatsoeuer: and so, from one *particular example* you do cunningly gather a *generall conclusion* thus. *Satan*, he did *essentially assume* the *body* of the *serpent*: therefore, *spirits* and *diuels* can *essentially assume* what *bodies* they please. This argument is vtterly vnttrue in euery part. For first, whereas I plainly deny that the *diuel* can so *essentially assume* a *body*, the which thing you should proue: your selfe by a pitifull *begging of the cause in question*, do take it as graunted, and thereupon, would proue the same by the same, attributing also to the *diuel* such an *absolute power* therein as is vtterly impertinent to any *creature*, and thereby also you doe highly derogate from the *diuinity* and power of *God*. Secondly, your *argument* also is faulty, in that it concludeth more largely then was put downe in the *premisses*: namely, from one particular practize of *satan* it concludes an absolute power (as was said) ouer al *bodies* whatsoeuer, which is a deceiueable kind of reasoning. For, albeit we should grant (which will neuer be proued) that *satan* had for that once, some speciall preiledge granted from *God*, and did thereby also, *essentially* enter into the very *essence* of the *serpent* as your selfe suppose: yet doth it not folow, that therefore *spirits* and *diuels* they can also *essentially assume* to themselues what *bodies* they please. Howbeit, to the end we may the more directly and plainly proceed, doe tell me whether it was the *diuel* alone, or the *serpent* alone, or the *diuel* and *serpent* together, that gaue the onset vpon *Euah* in that temptation?

Petitio principij

Idem, per idem.

Philologus.

It could not be the *diuell* alone: for he is not named at all in the *action*.

Orthodoxus.

If he be not *named* at all in the *action*: how comes he then to be charged for the *principall author* in that selfesame *action*?

Exorcistes.

In other places of *scripture*, his malice that way is mightily tainted, and himselfe accused for a *murderer from the beginning*: although in the *historie* of *Euahs* tentation he be not precisely *named* any *author* at all.

Wised. 2. 244.
Ioh. 8. 44.

Orthodoxus.

Yea, but how can those places of *Scripture*, in anie sounde *reason* impose the blame of the *action* vpon *satan* himselfe: if
neither

neither *absolutely*, nor *properly* nor *historically*, nor *Allegorically*, nor *metaphorically*, nor any waies else he be specially named in that very *hystorie* of *Euahs* tentation, wherein the *action* it selfe with the seuerall *circumstances* is fully and plainly expressed:

Exorcistes.

Moses (you know) doth not set downe the *story* of the *Bible* at large: but onely compiles the same in a summary *abridgement*.

Orthodoxus.

But, that *action* especially being so waighty a matter, was necessary to be knowen in euery point: and therefore it is not to be doubted, but that the *hystory* concerning the same is so exactly set forth with euery *circumstance*, as that any man may be able to iudge of the *principall actors* therein at the least. So then, although the *dinell* in that *hystory* be neither *absolutely*, nor *historically*, nor *properly* expressed by name: yet must we acknowledge him to be therein *allegorically* and *metaphorically* set forth at the least, or otherwaies impose no blame vpon him at al concerning the *action*.

Lycanthropus.

Yes, euen by that selfesame *story* he is *allegorically* or *metaphorically* set forth in the *serpent*.

Orthodoxus.

Then was it no *natural serpent*, but the *dinell* himselfe *metaphorically* set forth by the *name* of a *serpent*: who gane the onset vpon *Euah* in that tentation. For, by *allegories* and *metaphors* there is euermore some other thing ment; then that which is *literally* expressed.

Lycanthropus.

But yet for all that, the *serpent* is said to haue tempted *Euah*.

Orthodoxus.

That is, the *dinell* alone *metaphorically* set forth (as you say) by the *name* of a *serpent*: was he that tempted our grandmother *Euah*. I proue it thus. If in that *action*, the *dinell* himselfe be not *historically* and *properly*, but *allegorically* and *metaphorically* called a *serpent*, because he is most crafty and subtile, then vndoubtedly, the *obiection* of a *serpent* is very inconuenient: but, the *antecedent* is true, and therefore also the *consequent*.

Exorcistes.

Proue your *antecedent*.

Ortho-

Orthodoxus.

I wil. First (besides that which you grant your selfe) it is an
accustomed thing in the sacred scriptures to vse the names of
other creatures in setting forth to our sense, the intellectual
creatures themselves. Hereupon it is, that (in the *Apocalypse*)
the (diuel by a perpetual allegory) is called a dragon or serpent: 4.5.
and therefore in this history of *Euab* tentation by the like per-
petuall allegory he is also called a serpent. Secondly *Moses* (in
that action) doth purposely intitle the diuel by the name of a
serpent: because (by his effectuall creeping into the interior
senses, as also, by infecting mens minds with venomous per-
suasions) he doth very liuely represent the nature, disposition,
and qualities of the venomous serpent. Thirdly, the serpent that
tempted *Euab* in *paradice*, is there said to be more subtile then
euerie beaste of the field: the which (if *Philosophers* writings
be true) cannot be truely auouched of the naturall serpent. For
there are many other creatures more subtile then she: & there-
fore, it must needs be ment of the spirituall serpent. Fourthly,
Moses doth therefore purposely attribute speech to the serpent
which tempted *Euab*: to the end we (knowing by experi-
ence, that speech cannot properly accord with a naturall ser-
pent) might the rather be induced to beleeue that the same
must metaphorically be vnderstood of the spirituall serpent.
Fifthly, the punishment inflicted by God, hath no conueniencie
at all with the naturall; but with that infernall figured serpent
the diuell. For, neither can the going vpon her belly, nor the
eating of dust be any punishment at all to the naturall serpent;
because (before the tentation) both those properties were
peculiarly allotted vnto her, she taking her name from her
creeping condition. Neither yet may we imagine that the said
serpent (being of some better forme before the tentation) was
then (by the iust iudgement of God) transformed into a viler
proportion, property, or shape: she being in the historie of the
creation accompted among the creeping creatures. Lastly,
Moses he makes no mention at all of the serpents comming to
Euab about that busines, nor of her departure after the action,
nor of any one speciall propertie whereby she might be essen-
tially discerned to be (in deed) a true naturall serpent, no nor
of any manner amaze, or sodaine feare in *Euab* at her sodaine
approch & extraordinarie speech: whereas yet *Moses* him selfe
was

Isa. 11. 6.

Am. 4. 1.

Math. 3. 7.

Luc. 13. 32.

Apoc. 12. 3.

4. 5.

and 13. 1. 4. 11.

and 20. 1.

2. Cor. 11. 3.

Genes. 3. 1.

Gen. 3. 1. 3.

Gen. 3. 14. 15.

Serpens, a

serpendo.

Isidor. de summo

bono. lib. 3.

Gen. 1. 25. 26.

Exod. 4. 3.

was afterwards horribly afraied at the onely sight of a *serpent*. So then, by all the *premises* it is very apparant, that it was the *diuell* him selfe and no *naturall serpent*, who set vpon *Euah* in that tentation, he being onely *metaphorically* set forth by the name of a *serpent*: and therefore had no need in that *action*, essentially to assume to him selfe the *body* of a *naturall serpent*, for the better accomplishment of the entended businesse.

Exorcistes.

Gen. 3. 1. 14.

Sir? if by the onely name of a *serpent*, you will needes *metaphorically* vnderstand the *diuell*: how then should some of the words in that *storie* accord with the nature of *satan*? As, where it is said that *the serpent was more subtile, and was cursed aboue all the beasts in the fielde: and that she should goe vpon her bellie, and eate the dust of the earth all the daies of her life*. Can any of these things be properly applied to the *diuell*? Was the *diuell* before this, of an *Angelicall nature*: and must he be marshalled now, with the brute *beasts* of the field? Hath *satan* a belly to goe vpon now: being but lately an *incorporall creature*? Feedeth the *diuell* now vpon the *dust* of the earth like a creature that liues by *naturall nourishment*? or, hath he the daies of his life determined now: being not long since an *immortall substance*? These speeches you see, they cannot be properly applied to the *diuell*: and therefore absurd to say it was *satan*, *metaphorically* set forth by the *serpent*, who set vpon *Euah* alone in that tentation.

Orthodoxus.

Tho. Aquin. in
1. part. summa,
1. quest. art. 10.
Amand. polanus
in Syllog. Thess.
de verbo Dei
Didascalia,
pag. 54.
Aug. ad Gen.
lib. 11. cap. 1.

You gallop away with the *matter* as if you were certainly sure to get the *goale*: but, take heed to your footings for feare of a fall. And seeing you vrge me so strictly with the *literall* sense, do here tell me I pray you, whether all things set downe in that *historie*, can (in any *literall sense*) be possibly applied to a *naturall serpent*? If not, why them should it seeme strange vnto any, that the most pointes in that *action* be *allegorically* expounded? Howbeit, to be silent my selfe; you shall heare what *Augustine* and some others doe say concerning these matters. When any thing (saith he) is found in the *Scriptures* which cannot (without an *absurditie*) be possibly interpreted *literally*: that thing without doubt, is spoken *figuratively*, and must receiue some other signification then the bare letter doth seeme to import. For (saith Gregorie,) when the order of the *historie* be-

commeth

Gregorius in
moralibus.

commeth defective of it selfe in the literall sense, then, some misti-
call sense as it were with wide open doores, doth offer it selfe: yea, and
that mysticall sense must be receiued in steede of the literall sense
it selfe. And therefore (saith Peter Martyr,) that malediction or
curse which the Lord did cast on the serpent, must be allegorically
vnderstood of the diuell: and those things which seeme properly to
accord to the serpent in deed, must metaphoricallie be transferred
to satan vnderstood in the serpent. And according to this infal-
lible rule, Augustine him selfe he putteth a plaine difference
between the Lords speech to Adam and Euah, and that which
he gaue to the serpent, affirming the first to be literall, and the
other allegoricall: because else (saith he) it should seeme ab-
surde to offer a vocall speech vnto a brute beast without vnder-
standing. And accordingly he giues an allegoricall sense con-
cerning that action, saying: Onely, that temporarie punishment of
Satan is here set downe, which ought to be a watchword and terrour
vnto vs: and not that eternall vengeance which is reserved for him
in Hell against the generall iudgement. And therefore, where it
is saide. Thou art cursed above all the beasts in the field, there the
verie brute beaſts (to the horrible confusion of satan) are pre-
ferred before him; not in absolute power, but in an especiall
regard of that happy continuance and timely conseruation of
their originall nature. For, the beasts of the field they doe not
forgoe any heauenly happines which they neuer yet had:
but they continue foorth their course in that selfesame primary
estate which they tooke at the first. Againe, whereas it is saide,
vpon thy belly shalt thou goe: the meaning is, that Satan should
creepingly preuaile against such as are carried headlong with
carnall affections, which is meant by the belly. Againe, where it
is saide, thou shalt eat the dust of the earth all the daies of thy life:
the meaning is, that such onely as delight in earthly desires,
should become an appointed praie for the diuell, while the
world doth endure, which is termed the daies of his life. By this
then you see, that those things in the storie which are thought
properly to appertaine to the serpent: may yet (in an allegori-
call sense) be fitly transferred to the diuell vnderstood by the
serpent. The rest of the matters are so pertinent to satan him-
selfe, as (without great violence done to the text) they may
(at no hand be applied to the naturall serpent: and therefore,
for any thing hetherto heard, the diuell (in giuing the onſette
vpon

G. Alley in his
poore mans li-
brarie, 189.
Pet. Martyr, in
Gen. 3.1.

Aug. ad Genes.
lib. 11. cap. 9.

Aug. lib. in Gen.
contra Manich.

Tho. Aquinas
2. 2. quest. 165.
artic. 2.

Gregor. moral.
lib. 20.

Genes. 3.1.
4. 5. 15.

vpon *Euah*) he had no need at all, essentially to insinuate himselfe into the bodie of a *serpent*, sith he might by himselfe alone, verie sufficiently accomplish that worke.

Pneumatomachus.

Doe you hold it for truth, that the *diuell* (in that action) did not vse the *ministerie* of the *serpent* at all.

Orthodoxus.

What I doe hold therein, shall hereafter be heard. Onely, (because your selfe doe so confidently insist vpon *satan* his essentially assuming of the *serpents* bodie at his tempting of *Euah*) I haue here (as it were by the way) very apparantly proued, that (for any thing you are able to propound to the contrary) the *diuell* he might easily effect that worke by himselfe alone, without any helpe of the *serpent*, as you haue heard by the former auctorities, and may yet haue the same further confirmed by *Cyril* himselfe. Who doth flatly affirme, that the *serpent* was no true and naturall *serpent* in deede, but onely the forme and shape of a *serpent*: vnder which the *diuell* himselfe did talke with the woman, and wherein also he did vndergoe the curse of God denounced vpon him. And I pray you, what absurditie, impietie, offence, or inconuenience were it at all for any to hold that *Moses* (vnder the person of a *poysoning serpent*) did metaphorically set forth the *diuell* himselfe who *poysoned Euah*? From whence comes it else that the *diuell* is called a *viper* or *serpent*, and his children the *generation of vipers*? but from that first description which *Moses* makes of him in this selfesame action? There are none so grosse (I suppose) as to dreame that the *diuell* is a *materiall serpent*: nor any so madde, as to imagine that the wicked are the *generations of snakes and vipers* according to the *literall sense*? Briefly, let this action concerning *Euahs* tentation be conferred exactly with that description and dealing of *satan* set downe in the *Apocalypse*; and tell me who will not conclude, but that it was the *diuell* himselfe metaphorically set forth by the *serpent* that tempted *Euah*. And in consideration hereof, he is there purposely called not simply a *serpent*, but that *old serpent*: which name it selfe is afterwards exegetically expounded by the *diuell* and *satan*, who deceived the world, and was a murderer from the beginning.

Philologus.

If it was no *serpent* (as you say) but the verie *diuell* himselfe that

*Cyril. lib. 3.
contra Iulian.
Apostat.*

*Apoc. 12. 9.
Math. 3. 7.
and 12. 34.*

*Apoc. 12. 3. 4. 7.
10. 12. 15. 17.*

*Apoc. 12. 9.
and 20. 2.*

that tempted *Euah*: why then is he not called by his proper name in some part of the *historie* concerning that *action*.

Orthodoxus.

It was vndoubtedly the *diuell* himselfe that tempted *Euah*: Tremel. in Gen. 3. 1. Ioh. Calvin. in Gen. 3. 1. Reginald Skot. in his discouerie of witchcraft, lib. 17. pag. 537. whose name (saith *Tremellius* and others) was purposely concealed by *Moses*, in an especiall regard of the *simplicitie* and rudenes, of that present *people*, to whose slender *capacities* he sets foorth the matter in forme of a *Tragedie*: producing the Lord, the *serpent*, the *man*, and the *woman*, as *actors* therein, to the end our weake vnderstandings might be the more sensibly enformed concerning that matter. Howbeit, because in the *historie* of the *creation* there is no perticular mention of *Angels* or *spirits*: therefore the proper name of the *diuel* is heere especially concealed, and himselfe is *metaphorically* described vnder the *serpent*, least, they (hearing in that *action*, of some *spirituall substance* vnheard off before) might happily haue a window set open to prophane curiositie; and so, either fall in- Pet. Mart. in Gen. 1. 1. Tremel. in Gen. 3. 1. to grosse *Idolatrie*, or runne with the *Maniches*, into the palpable error concerning *two sundry beginnings*, or *creators of things*. By all the *premises* then it is verie apparant, that (notwithstanding the contrary opinions of some) I should commit no absurditie at all, in auouching that *Satan* himselfe alone gaue the onset vpon *Euah*: hauing some speciall *reasons*, the *testimonies* of *fathers*, yea, and the *opinion* also it selfe verie authentically *privileged* in our *English church* by publike *authoritie*. In Reginald Skot his discouerie of witchcraft.

Lycanthropus.

Notwithstanding your *auctorities* and *reasons* whatsoeuer, I will neuer be perswaded that the *diuell* alone did set vpon *Euah*.

Exorcistes.

And surely (whether the *diuell* alone or not) I will neuer beleene it was the *serpent* alone that did it: both, because *serpents* and *snakes* could neuer properly speake, and for that the *enimities* which was put betweene them two and their seed, may not possibly be vnderstood of the *snake* and her *broode*. Ioh. Calvin. in Gen. 3. 15.

Orthodoxus.

The common receiued *opinion* is, that it was the *diuell* and *Magist. sen- serpent* together: whereunto also I doe willingly subscribe: tem. lib. 2. di- stinct. 21. Partly, in an especiall regard of two other places of *Scripture*, which

Isa. 65. 25.

2. Cor. 11. 3.

שׁוֹנֵה

ex שׁוֹנֵה

vel. שׁוֹנֵה.

Aug. lib. 14. de

civitat. Dei,

cap. 11.

Moses Barce-

phas, de para-

dis. lib. cap. 27.

which seeme to encline to that *sense*: and partly also, for that (in the *originall*) the very *name* of the *serpent* importeth so much, she being called, *nachash*, of *nachash*, or *niehesh*, that is, to *diuine*, or to *charme*, Signifying thereby, that the *diuell* (according to the very purport of the name it selfe) did (as it were) so bewitch, and so charme the *serpent*, as that (through his craftie suggestion) she was very well able to propound such a *diuination* or *soothsaying*, as did presently circumuent and deceaue our *graundmother Euab*. But goe to, let it be graunted that the *diuell* and the *serpent* together gaue the on-set vpon *Euab*: & now tell me in what maner they wrought?

Lycanthropus.

In this manner. First, the *diuell* he entred *essentially* into the *serpent*: and then after, he vsed the *serpents toong*, to set the temptation an end.

Orthodoxus.

But, how doe you certainly know that the *diuell* did *essentially* enter into the *serpent*?

Lycanthropus.

How doe I know it? euen by the apparant *effects* thereof: for, how came it to passe that the *serpent* did speake vnto *Euab*?

Orthodoxus.

Could not the *diuell* apply the *serpents toong* to his purpose; vnlesse he did first *essentially* enter into her?

Lycanthropus.

No, how is it possible he should?

Orthodoxus.

Why? how doth a *minstrill* make his *pipes* to sound what he please? doth he *essentially* *creepe* first into the *bagge* it selfe, and then *tune the pipes* to his purpose: or doth he only dispose the sound by his *breath*?

Philologus.

What, how now *Lycanthropus*? I belecue you haue heard such a fit of mirth, as if you daunce after the same but a while: your *opinion* concerning the *essentiall assuming of bodies* will be driuen out of dopes.

Lycanthropus.

Not so, For howsoeuer a *minstrill* might (by his *breath* alone) be able to cause the *pipes* to squeake, yet could he neuer distinguish the *notes* vnlesse with his *fingers*. he kept the *seuerall*

rall stoppes: howbeit, spirits and diuels are incorporall creatures, hauing neither fingers nor hands, nor any member else to frame the words.

Orthodoxus.

Well then, thus much yet you confesse by the way, that a minstrill by his onely breath may cause the instrument to giue forth some sound: howsoeuer vnable to distinguish the tunes. Goe to, what say you to the trumpeter: he vseth no helpe of any one member at all to distinguish the sounds saue only his breath: and yet, only therewith he causeth so certaine a sound, as euery one that heares him, can tell what is played or sounded. Now then, if it be possible for a reasonable man, thus to apply a dead instrument at his pleasure to serue his turne without any essentiall creeping into it: why should it be deemed impossible for an intellectuall power or diuell, to apply to his purpose the too[n]ge of his lining instrument, (the serpent I meane) in the tempting of Enah, without any essentiall entring into her at all? And therefore, let vs heare other reasons of more waighty importance or otherwise, put an end to this present discourse,

Lyca[n]thropus.

The Angell he assumed essentially the body of Baalams Asse, Numb. 22. 28. and did sensibly speake in that selfe same body: therefore, spirits and diuels they can also assume essentially such naturall bodies, and worke in them the like naturall actions.

Orthodoxus.

How know you it was an Angell that spake in the Asse?

Exorcistes.

There needs no manner of doubt to be made thereof: for Lyra, Martyr, Zanchius, Casmannus and many other besides doe iointly affirme it.

Orthodoxus.

Because those learned men do iointly affirme it, you therefore imagine their said affirmation to be such a threefold cord as cannot possibly be pulled a sunder. We are not sworn vnto men, but vnto the infallible truth of Iesus Christ: and therefore (seeing no one warrant for that their affirmation) I am greatly induced to doubt of the truth thereof. The reasons why I differ from them, are these. First, by the very text it is plaine, that the Lord himselfe he opened the mouth of the asse. Second- ly, Moses (in that place) putteth not downe the word Elohim, אלהים which

יחזק

Num. 12. 21.
24. 26.

Numb. 22. 31.

which although it signifies *God*, yet sometimes also it is vsed for *Angels*: but he hath only the word *Iehouab* there, which word (throughout the scriptures) is neuer attributed to any but the *Lord* himselfe. And therefore, sith the *text* doth auouch that only *Iehouab* himselfe did open the mouth of the *Asse*: I see not how any man should dare to affirme that the same was done by the *Angel*. Besides that, the very *coherence* and course of the *historie* doth plainly conclude that the *Angell* (spoken of there) could not possible do it in such sort as your selfe doth imagine. For, that *Angell* (*standing thrise in the way with a sword drawne in his hand, to encounter with Balaam who rode on the asse.*) could not essentially speake in the *Asse*, and essentially also stand in the way, at one, and the selfe-same instant: vnlesse haplie you imagine that the *Angels* they haue a peculiar power to be in sundrie places at once. And therefore (whatsoever your selfe, or those *learned men* may affirme to the contrarie) I perceiue not as yet, how it should be an *Angell* that spake in the *Asse*: but rather the *Lord* himselfe by an immediate power, by which power he opened also the eies of *Balaam* himselfe, before the face of the *Angel*.

Exorcistes.

Though the *Lord* himselfe was the *efficient* cause of opening the *Asses* mouth, yet might he effect that worke by the *Angels* meanes: and so the *Angell* (notwithstanding all this) he might ministeriallie speake in the *Asse*.

Orthodoxus.

What the *Lord* might haue done therein, we all do know: what he certainly did therein, neither you your selfe nor any are able to say. In like maner, the *Lord* might also by the *Angels* meanes haue opened the eies of *Balaam*: but he did not that, as the *text* doth plainly declare, & therefore nether the other. Besides this, the *Lord* (at that verie instant) did otherwaies imploy the *Angell* three seuerall times in the way, with a sword drawne in his hand to encounter with *Balaam*: and therefore, hee would not vse his ministerie this waies which your selfe doth imagine, neither could the *Angell* at that instant time, be essentially inherent in the *Asses* belly, vnlesse haplie you do hold an *ubiquity* in *Angels*, which onely is proper to *God*. But, be it granted that the *Lord*, (not immediately) but by meanes of the *Angell* did speake in the *Asse*: and

Numb. 22. 31.

and then, do tell me withall, how and after what sort the *Angell* effected that *speech*.

Lycanthropus.

Euen by entring *essentially*, first into the verie *essence* of the *Asses body*: and then next, by *disposing* and *tempring* her *toong* to that speciall purpose.

Orthodoxus.

If you confidently hold that the *Angell* did *essentially* enter into the verie *essence* of the *Asses bodie*: then do you likewise conclude that the *Angell* also was *essentially* conuerted into the *Ass*, and that *Baalam* withall did ride, and gallop, and spur, and strike, and braule with the *Angell* all the while he was vpon the *Asses* backe, which were absurd to imagine. But tell me *Lycanthropus*, are you still in this minde, that the *Angels* cannot possiblie *speake* by the *toong* of a brute *beast*: vnlesse they be before *essentially inherent* within their *bellies*?

Lycanthropus.

So do I verily thinke. Neither may we imagine that the *Ass* herselfe could possiblie either *frame*, or vnderstand such a *sensible speech* as was vttered there; because a *reasonable speech* cannot possiblie be framed or vnderstood of any but of a minde hauing vnderstanding & reason. Whereupon it foloweth necessarily, that the selfesame *speech* (being so *sensible* and *reasonable*) could not possiblie be framed by the *Ass*: but by the *Angell essentially inherent* within the *Ass*.

Orthodoxus.

Well, sith you will needes transferre this miraculous and immediate worke from the *Lord* himselfe to the *meanes*, I meane, to the *ministerie* of the *Angell* as your selfe doth suppose: Let it be freely graunted that the *Angell* (indeed) did *frame* that *sensible speech* in the mouth of the senselesse *Ass*, as by a fit *instrument* appointed of *God* for that speciall purpose: and yet this I auouch withall, that the *Angell* did not *ministerially* effect that *sensible speech* by any such *essentiall insinuation* as your selfe doth imagine: but by an onely *effectuall operation*, as I haue shewed before. Briefly, this *sensible speech* (if you will needes attribute the same to the *Angell*) might, and was also *effectively* accomplished by some *powerfull operation* of the *Angell*, without any such needlesse *essentiall entrance* into the *Ass*: as by the *simile* of a *minstrill* or *trumpeter* we did illu-

Lyra in Glos.
ordinar. super.
Num. 22. 28.

strate before. And heereunto also accordeth the iudgement of *Lyra*: whom your selfe alledged of late, saying. *Those sensible words were framed, neither by the Asse alone, nor by the Angel himselfe essentially inherent within the Asse: but by an effectuall operation or power of the Angell, directing and disposing the tongue of the Asse to deliuer such sensible speech, for the further confusion of Baalam himselfe.* And therefore, this reason (you see) is of little, or no force at all: to fortifie your fond opinion of the diuell his essentiall assuming of true naturall bodies.

Exorcistes.

Though this place doth not directly proue, that the diuels may assume and essentially enter into a true naturall body, because no such thing is apparant in this action of the Angel, from whence the prooffe it selfe should be brought: yet doth it plainly conclude, that the diuel (by meanes of a true naturall body) may deliuer a sensible speech, because some such thing we find here effected by the good Angel of God.

Orthodoxus.

If I should tie you strictly to the words of the text, you could find no such speech deliuered by the Angel at al, but onely by the immediate power of the Lord, who himselfe alone, did open the mouth of the asse, as was shewed before. Howbeit, you your selfe (foysting in here by the way this cunning conceite) do couertly goe about (I perceiue) to alter the state of our question which consisteth onely of the diuel his essentiall assuming and entring into bodies. Pretermittting therefore to discourse here, of the diuel his sensible speaking by the meanes of a true naturall body vntil we come to entreate of actual possession: Do now say what you can for the question in hand, or presently giue ouer the same.

Lycanthropus.

Satan he essentially assumed the dead body of Samuel departed, yea and appeared and spake sensibly in that selfesame body: therefore spirits and diuels they can also assume to themselves some naturall bodies, and performe in them such natural actions.

Philologus.

Well said *Lycanthropus*, this argument I verely suppose, will hold Maister *Orthodoxus* very hard to his pinnes. Those other before were drawn from the good angels of God, who are able

to

Sam. 28. 14.

to do more then the *diuels* by much : and therefore, no sound reason may be concluded from them to the *diuels*, who wanting like *priviledges*, are also far vnequal to them in *wisedome* and *power*. But, this *argument* which you make now from the person of *satan* himselfe I belecue is a toucher, and such a one as is able to driue Maister *Orthodoxus* to al his shifts.

Pneumatomachus.

Belecue me sir, it is a soaker in deed : and therefore, what say you vnto it?

Orthodoxus.

Beeing such a toucher as *Philelogus* affirmeth; I would not willingly touch it; for feare of being defiled with the follie thereof. And therefore (letting it lie soaking a while in the fuddes of your idle conceites til the maine force thereof be wasted away with the wetting) I doe here tel you by the way for an answer : It is generally and iudicially determined by the whole *church* of *God*, yea and the *marginall note* in your *bible* doth likewise auouch, that it was not *Samuel* himselfe that appeared, but the *diuel* forsooth in *Samuels* likenesse. Which being certeinly so, do now tel me what substantiall *consequent* can possibly arise from your *antecedent*, it beeing so false and vnfound?

Lycanthropus.

Let the *church* and *marginall notes* conclude what they please : I haue the plaine *text* on my side which saith it was *Samuel*, and vnto that wil I stick.

Orthodoxus.

You say you wil stick to the *text*. Very wel said, hold you fast to the words of the *text* : and then tel me which way you wil proue it the *diuel* himselfe essentially in *Samuels* body who appeared to *Saul*? There is no mention of the *diuel* in all that *story* : neither doth the *text* say it was *Samuels* body, but *Samuel* himselfe that appeared.

Exorcistes.

Though the *diuel* be not *nominally* exprest in the *story*, yet there be many things in the *story* it self which do implicatiue-ly vnfold his nature vnto vs, and which can haue relation to none but himselfe. Namely, first the *Lord* hauing refused before
 1. Sam. 28. 6.
 to giue answer to *Saul* by liuing *Prophets*: it is vnlikely he would
 Exod. 22. 18.
 answer him now by the dead, hauing especially forbidden the
 Leuit. 19. 31.
 & 20. 27.
 same
 Deut. 18. 10.

1.Sam.28.14.
Act.14.15.
Apoc.19.10.
and 1.22.9.

1.Sam.28.19.
and 31.6.

1.Chro.10.

13.14.

M.Perkins in
his treatise inti-
tuled, How far
a reprobate
may goe.

same by his word. And therefore, not *Samuel* himselfe: but the *diuel* in *Samuels body* appeared to *Saul*. Again, he that appeared did suffer himselfe to be worshipped of *Saul*, which thing neither *Samuel*, nor any good *Angel* in heauen would haue permitted, and therefore it was the *diuel* in *Samuels body*. Moreouer he which appeared told *Saul* that, the next day (being slaine) he should be with him: but *Saul* was a reprobate, and could not be with *Samuel* in heauen, and therefore by all the premisses it is very apparant that it could not be *Samuel* himselfe, but must needs be the *diuel* in *Samuels body* who appeared to *Saul*.

Orthodoxus.

1.Sam.28.11.
12.14.15.16.
20.

1.Sam.28.15.

1.Sam.28.19.

Ioh.8.44.

1.Sam.28.16.
17.18.19.

As though, because some things in the *storie* are hardly correspondent to *Samuel*: therefore forsooth it must needs be the *Diuel* and none other. There be as many other things in that *storie* which at no hand may be applied to the *Diuel*, but doe more fitly accord vnto *Samuel*: and yet dare I not from thence, so confidently conclude, that therefore it was *Samuel* himselfe that appeered. As first, the *scriptures* throughout that whole *storie* doe say it was *Samuel* himselfe, not the *Diuel* in *Samuels bodie*: but if it were not *Samuel* in deede, the *text* should report an vntruth, and offer great iniurie to *Samuel* in naming the *Diuel* so oft by his name. Again, he that appeered, complaines vnto *Saul* for being wakened: but *Diuels* (being *spirits*) doe neuer sleepe, and therefore not the *Diuel*, but *Samuel* himselfe appeered to *Saul*. Again, he that appeered, did truly prophesie the death of *Saul* and his sonnes the very next day: but this the *Diuel* could not doe, he hauing no sound foreknowledge of things: neither would he haue done it, for he is a *liar* and the father of lying, and therefore, not the *Diuel* but *Samuel* himselfe did appeere. Briefly, he that appeered, tolde such a tale vnto *Saul*, as the *Diuel* himselfe (vnlesse he were mad, or had purposed vtterly to ouerthrowe his owne kingdome) would neuer haue told: and therefore, by all the premisses it is very apparant that it was not the *Diuel*, but must needs be *Samuel* that appeered to *Saul*.

Exorcistes.

Notwithstanding all this, some of the old fathers suppose it was the *Diuel* that appeered to *Saul*.

Ortho-

Orthodoxus.

They doe so : but let them, or some of you shew me how he appeered to Saul?

Lycanthropus.

He appeered essentially in Samuels bodie.

Orthodoxus.

The text declareth no such thing at all : and it tels vs plainly, it was Samuel himselfe, not the *Diuell* in Samuels bodie.

Lycanthropus.

You your selfe alledged euen now, the consent of the Church and the *marginall note*, to prooue it the *Diuell* in Samuels likenes.

Orthodoxus.

The likenes of a thing is not the thing it selfe : and therefore, if it was the *Diuell*, only in the likenes of Samuel, then not the *Diuell* essentially in Samuel his bodie. And so, this example (you see) concludeth no essentiall assuming of bodies by either *spirites* or *Diuells* : which was the very maine point for the which you produced the same.

Lycanthropus.

Howsoeuer you presse me with the sway of reason, I doe yet confidently hold it to be the very *diuell* himselfe in Samuels body.

Orthodoxus.

I wonder you wil be so confident in impossibilities. For Samuel he died in the yeere of the worlds creation, three thousand, sixty, eight, and Saul he was slaine in the yeere three thousand and seauenty : so that there were full two yeeres and better betweene Samuels death, and these desperate dealings of Saul. Now then, if Lazarus body (lying but foure daies dead in the graue) was subiect to stinking : the body of Samuel lying dead three hundred and thirty daies at the least, must much more be subiect to corruption and rottennesse. And therefore, how is it possible the *diuell* should essentially assume to himselfe the bodie of Samuel : it being before consumed in the earth? Surely, this your opinion as it auoucheth a resurrection of bodies before the generall iudgement : so it ascribes to the *diuell* an absolute power of raising dead bodies which onely is proper to God as was shewed before, and the *marginall note* may tell you withall, that the *diuell* hath no power over the dead. Besides that, if

1. Sam. 25. 1.
In Chronograph.
Laurentij Cod-
manni.

1. Sam. 31. 4.

Ioh. 11. 39.

Math. 24. 31.

1. Thes. 4. 16.

Ioh. 5. 21. 28.

1. Cor. 15. 22. 38

Rom. 16. 20.

Iude. 9.

August. ad
Simplicianum.Item, ad dulci-
tū quest.Tertul. lib.
de anima.Chrysost. in
Math.

Job. 19. 25. 26.

Phil. 3. 20. 21.

Phil. 1. 23.

Apo. 14. 13.

if it were *Samuels body* in deed : then it was so either with, or against the *Lords will*. Against the *Lords will* it could not be, because he is *omnipotent*, and able euen to tread downe *satan vnder our feete* : and with his *will*, it would neuer be, for it is vnlikely the *Lord* should suffer the *body* of so blessed a *Saint*, to be defiled at all by the *diuell* especially after his death. Moreover, how should the *death* of the godly be iustly termed that *long lasting sleepe* wherein (by the ordinance of *God*) their *bodies* must rest till the generall iudgement: if the *diuell* hath power to awaken, and to raise them vp at his pleasure? yea, and how can the faith of the godly (concerning the continuance of their *bodies* in the dust of the earth) be a certaine faith : if the *diuell* can essentially assume their said *bodies* from the earth at his pleasure? Briefly how is it certaine that *death* doth dissolve our *bodies* from sinne and corruption, and that the blessed which die in the *Lord* do cease from their labours : if the *diuel* hath power to raise vp our *bodies* at pleasure, and can cause them to labour afresh, and vse them as fit *instruments* in his *diuellish* and sinfull proceedings? And therefore doe cease for shame, to hold any longer that it was the *diuell* in *Samuels body* who appeared to *Saul*.

Lycañthropus.

If it was not the very true and essentiall body of *Samuell* in deed : what was it I pray you that appeared to *Saul*?

Orthodoxus.

Eccle. 46. 20.

Iustin. Martyr.
contra Trypho-
nem.Tertul. in lib.
de anima.

Ambr. in Luc.

1. lib. cap. 1.

Hieron. in Jsa.
cap. 7.Decretal. quest.
26. cap. 6.

Nec mirum.

Lactantius, of
walking spirits.Aug. ad Sim-
plic. quest. 3.Item, in episto-
la ad Felicianū.

I will tell you what some fathers affirme concerning this matter. *Iesus Syrach*, *Iustinus Martyr*, *Tertullian*, *Ambrose*, and *Ierome* they do euery of them very confidently conclude that it was not the very true body of *Samuell* in deed which appeared to *Saul* : but onely a meere phantasie, deceite and illusion of *satan*, for the better effecting of his tyrannous purpose intended to *Saul*, whom he knew the *Lord* had reiected. Yea, the very decretals also, doe flatly determine, that it was not *Samuels body* at all : but some ghost or fantasie, decentfully offered to *Saule* by *satan* his *diuellish* deuise. There be others againe who doe as confidently hold that it was *Samuell* himselfe miraculously raised vp by the power of *God*, of very purpose to intercept the *witches* entent ; who went about to raise vp a *diuell* in *Samuels likenesse*, by such meanes to satisfie *Saul* his importunate and earnest desire. But this her purpose (say they

they) was preuented by God: who (refusing to haue the truth of that accident deliuered by satan,) did therefore extraordinarily and miraculously raise vp Samuel, to discover the truth of the matter to Saul. Briefly, there be others who doe verily thinke it was neither the diuell alone, nor Samuel alone, neither yet the diuell and Samuel together: nor any phantasie, ghost or other illusion of Satan, but a meere cosinage and a cosining trick of the witch at Endor. Who (pretending an absolute power to haue raised vp whomsoever Saul should haue named vnto her) neither did, nor possible could cause any visible apparition at all: but onely inggled with Saul him selfe, he being without, and she close in her Cel, or playing some legerdemaine at the least behinde a cloth, no sensible vision appearing at all to the King. Thus then, hauing briefly deliuered mens seuerall opinions concerning this point: you may deliberately conferre them with that which is spoken before, and thereupon embrace which pleaseth you best.

Lyranus in 1. Sam. 28. Paul. Burgenfis, in Replicator. ad Lyran, ibid. Reginald Skes in his discouerie of witchcraft. 1. Sam. 28. 11.

Pneumatomachus.

Good sir: giue vs your owne censure concerning these sundrie opinions of men.

Orthodoxus.

I neither dare, nor will vndertake the censuring of anie. Onely, if you simplie desire to heare what my selfe (in an onely regard of our question) do esteeme of their iudgements: then this I must tell you concerning the first opinion. Namely, that (howsoever it be granted for truth) it serues not your turne: for, it denies the apparition to be Samuell in deed, but rather a meere illusion of Satan. Touching the second, it is that (you know) which I argue against: and therefore (by their leaues) I dissent from the same, till that which I haue said, be considerately answered. As for the last, howsoever it be new, and therefore may haply seeme strange vnto some, yet if your selues (without preiudice, and with a single respect to the truth) would but deliberately peruse that privileged discourse to the full: you might happily perceiue it a verie probable opinion, how pregnant soeuer in prooffe.

Philologus.

Nay, that opinion I disclaime aboue all the rest, for it denieth there was any apparition at all: whereas the text saith plainly
that

that Saul knew it was Samuel, and bowed himselfe. Is it likelie that Saul would bowe vnto nothing?

Orthodoxus.

He bowed to as much as he sawe, which was nothing at all: as may easely appeere if you but carefully examine the confused conference betweene him and the *Witch*. For saith shee (being labouring alone in her *Cell*,) oh, thou hast surely deceived me, for thou art Saul: which she might and did know verie well, howsoever she dissembled the same for the present. Well, go to (saith Saul) be not afraid: for what seest thou? As if he should say, I my selfe do see nothing as yet, that thou needst to feare. O yes saith the *Witch*, I see Gods ascending vp out of the earth: as though she had brought vp a number of dead saints. I do not yet behold any saith Saul: but go to, what fashion is he of, for I my selfe see no fashion of any appearance: Yes (saith the *Witch*) an old man cometh vp lapt in a mantell. As though either Samuel had beene buried before in his mantel: or the diuell he had had his *Weauers* and *Tailers* at hand to haue wrought him a new one vpon the sodaine. Well, nowe (saith the text) Saul knew it was Samuel: that is (by this her description) he thought Samuel had appeared to her, although he sawe nothing himselfe, and thereupon he bowed to a phantasied Samuel.

Lycanthropus.

But sir: if nothing appeared in truth, how then was the conference afterwards performed to Saul?

Orthodoxus.

That was cunningly deliuered by the *Witch* alone in her *Cell*, she being a cunning *Ventriloquist*, as all *Pythonistes* are: who can very hideously speake in the bottome of their bellies with an hollow counterfeite voice, and therein by practise she was verie expert.

Philologus.

Lycanthropus? we verily thought this last reason would haue stricken all dead: but now being come to the rising) I perceiue it is not woorth a rush. Belceue me, I wot not what to say in the matter.

Lycanthropus.

Neither do I my selfe I assure thee.

Ortho-

1 Sam. 28. 12.

1 Sam. 9. 2.

1 Sam. 28. 13.

1 Sam. 28. 13.

1 Sam. 28. 14.

1 Sam. 28. 14.

1 Sam. 28. 14.

Hippocrates,
Epidem. lib. 5.
sentent. 58.
Ioh. Gorenus, in
definit. medicin.
Erysipelus do

Orthodoxus.

Well then, hauing answered your *arguments* concerning the *diuell* his *essentiall* assuming of *bodies*: Let vs now heare your *seuerall authorities* if you haue any.

Lycanthropus

I haue *authorities* some. Howbeit, either such as are answered before: or such as doe but barely propound without any prooffe: or such at the least as your selfe by your subtile newe coined *distinction* of *essentially* and *effectiuely*, will easily shift ouer. And therefore, I had as leaue they lay still: as rise vp and fall.

Orthodoxus.

Let them rise vp, or lie still at your pleasure for me. Howbeit, to the end your selfe and the rest do not vniustlie surmize that I seeke to shift ouer your *forces* by subtile *distinctions*, yea, and those also, such as I haue newly coined my selfe: I am therefore verie well willing the *maister of sentences* determine this point if it please you to heare him, and so may you see, the *distinction* is not new, but renued.

Exorcistes.

You shall doe vs all a very great fauour therein.

Orthodoxus.

Marke then, and you shall heare him at large. This also *Magister sentent. lib. 2. dist. 8. quest. 4.* saith he, is woorthie due consideration: namely, Whether *spirites* and *Diuels* corporal or incorporal, doe substantially enter into the *bodies* of men, and *essentially* slip into their *mindes*: or whether only they are therefore said to enter into men, for that (by the permission of God) they doe exercise in them, the force and effect of their malice by oppressing and vexing them, or by haling them headlong into sinne at their pleasures. That they enter into men, and (being expelled perforce) goe out of them againe, the Gospel doth plainly declare: affirming, that *Diuels* (being entred into some) were cast forth by our Sauour Christ. Howbeit, whether they entred into them substantially, or rather, were said to be in them effectiuely, there lieth the point, and the same is not yet apparant vnto vs. *Gennadius* *Gennadius in definit. Eccles. dogmatum. Aug. de definit. Orthodox. fides. cap. 46.* entreating hereof, saith thus. We beleue not that the *Diuels* by an effectual operation, doe substantially or essentially enter into the minde: but rather, by an effectual application, and by a violent oppression are neerely united vnto them. For, essentially to slip into

into the mind, is onely possible for him who alone created the minde: who (subsisting of his owne nature, and being also incorporeal) is capable alone of his creature. Loe hereby (saith he) is insinuated vnto vs, that serpents and Diuels doe not essentially slip or enter into the mindes of men. Beda in like manner, vpon that in the *Actes*, where Peter said to *Ananias*, why hath Satan filled thy hart, writeth thus: It would be throughly considered that nothing can replenish or fill vp the minde of a man substantially, saue only the creating Trinitie, who (according to the operation and instinct of his owne will) doth alone replenish, and satisfie the minde with all things created. Howbeit, Satan also, he filleth the hart of a man, not by entring substantially into the man, or into any his senses, neither yet by insinuating himselfe essentially into his hart: for that power, (if any such be) appertaineth onely to God: but, by craftie and fraudulent guile, he draweth the minde (through a malicious effect, and by his sugred charmes) into a whirlepoole of enils, and by that meanes he filleth the hart. Thus farre he. Wherein you may plainly perceiue, that this Distinction was not newly coyned by me, but concluded of old: and that also I auouch no more in this matter, then others haue affirmed before me.

Philologus.

Beleeue me sir, this iumpeth in euery respect so patte with your proper opinion: as a man might iustly imagine the one had begotten the other. But, are there any moe of this mind?

Orthodoxus.

Yea, *Chrysostome*, he saith, the Diuel compelleth not by force, nor essentially toucheth any, but saith only, cast downe thy selfe backward. For suggest he may, but compell he cannot. And therefore saith *Lyra*, the Diuel he is called a deafe and a dumbe spirit: not formally, but effectiuely, in that by a powerfull operation, he maketh men deafe and dumbe. For, Torment or vengeance saith *Musculus*, is only in Gods hand, and not in the hand of the Diuel. The Diuel hath in deede a ministerie: but no arbitrarie power. Now then, the ministerie, it consisteth not of an absolute auctoritie: but of a subiected seruitude. And albeit saith *Gregorie*, the depraved will of Satan be euer vniust, yet his deputed power is neuer vniust: because, although he hath a will of himselfe, yet hath he his power onely from God. And therefore whatsoener he desireth to worke vniustly, that (if at any time he effect it) God permitteth most

*Beda in
Act. 5. 3.*

*Aug. de spiri-
tu de anima,
cap. 27.*

*Chrysost. in
Math. 4. 6.*

*Nich. Lyra, in
Marc. 9. 15.*

*Muscul. in
Psal. 23. 4.*

*Gregorius
Moral. lib. 2.*

most iustly. So then the Diuel ought neuer to be vniustly feared: because he is unable any further to deale then he himselfe is permitted. Briefly, Hermes Trismegistus very confidently auoucheth, that, an humane soule cannot receiue any other then an humane bodie: neither yet can it light into a bodie that wanteth reason of minde. From whence we may argue thus. If an humane soule be capable only of an humane bodie: then also an humane bodie is capable only of an humane soule, and so by consequence vncapable of an essentiall Diuel: but the first is true, by Trismegistus his iudgement, and therefore also the latter. And in very deed (seeing Satans assaults are spirituall) why should we imagine (saith Skot) that the Diuel who is a spirit (and therefore inuisible and insensible) can be sensibly seene, knowne, perceiued or felt essentially of a naturall man? Or that he should (contrarie to his nature) become corporal: being by Gods appointment, ordeined and created to a spirituall proportion? They that doe thus vnderstand things spoken of the Diuel according only to the literal sense; they may as well conclude, that trees (in times past) did call a parlament, speake one to another, and choose them a king by mutuall consent. Thus then, these and many others (you see) doe iointly conclude concerning this point.

Hermes Trismegistus, in suo perianthro.

Reginald Skot in his discouerie of witchcraft pag. 508.

Iudg. 9. 7. &c.

Physiologus.

These are sufficient to satisfie such as are not wilfully wedded to their willes.

Pneumatomachus.

Surely, for my owne part, I rest fully satisfied.

Philologus.

And for my part also I am quite out of doubt. But Lycanthropus, you told Pneumatomachus & me (in the beginning of this our present discourse) that, if this argument (taken from the diuel his assuming of bodies) would not suffice to proue an essentiall possession of diuels: you had another in store that would trouble Maister Orthodoxus more then this doth, by a thousand fold. It were good you propounded the same.

Orthodoxus.

Very true. And therefore, if you imagine you haue something in store which may make more for your purpose: propound it and spare not.

Lycanthropus.

This then it is. Spirits and diuels they can essentially transforme

K

forme themselves into any true *naturall body*: and therefore they can also *essentially enter into the possessed mans body*.

Orthodoxus.

What? are you fled on the suddaine from *assuming of bodies*, to the *transforming of bodies*? your store then I perceiue is not great, and it seemes you are almost drawn dry. Howbeit, because the handling of this point will craue a large *discourse*: Let vs therefore breake off for the present. And hauing with some small *pittance* refreshed our selues: then wil we *conferre* hereof to the full til dinner be readie, if you like of the offer.

Pneumatomachus.

Sir, we like whatsoeuer you feele best for your selfe, and therefore respect your owne health: and we three in the meane time will repaire to our *Innes*: and after will meet you afresh.

Orthodoxus.

Nay surely, as we haue iointly ioyned together in *spirituall repast*: so will we not sunder our selues, in our *corporall sustenance* all the while our *controuersie* continueth. And therefore, if you doe like the thinne diet of *schollers*; let vs in Gods name, goe all together.

Philologus.

It is much to troublesome vnto you and chargeable both: but, sith you wil haue it so, we will all iointly attend on your person.

Orthodoxus.

Let vs then arise and depart.

The end of the fourth Dialogue.



The fifth Dialogue.

THE ARGUMENT.

Whether Spirits and Diuels can essentially transforme themselves into any true naturall bodie? And how those places of Scripture are to be taken, which manie produce for that purpose?

The speakers names.

{ PHILOLOGVS.	{ PHYSIOLOGVS.
{ LYCANTHROPVS.	{ ORTHODOXVS.
{ PNEVMATOMACHVS.	{ EXORCISTES.

Orthodoxus.

Sith nature (by the good blessing of God) is something refreshed, let vs now (for a while) keepe close in my parlour, with full purpose to proceede in our conference till dinner be ready: and then after, walke forth in the aire, to recreate our spirits.

Physiologus.

With very good will: and therefore linger not the time, but, go an end in your purpose.

Orthodoxus.

Goe to then *Lycanthropus*: repeate your argument.

Lycanthropus.

I repeate it thus. *Spirits* and *diuels*, they can essentially transforme themselves into any true naturall body: therefore, they can also essentially enter into the possessed mans body.

Orthodoxus.

Proue your antecedent.

Lycanthropus.

What sir? do you flatly denie, that the *diuell* can essentially transforme himselfe into what bodie he please? I am fully resolved to hold this point, whatsoeuer be said to the contrarie.

Orthodoxus.

Your vnreasonable resolution, is vnto vs no reasonable conclusion: neither is the question betweene vs, what you wil hold,

but what you are able to prooue concerning this point. And albeit I doubt nothing at al, but that you (for your owne part) will hold verie much till it comes to the pinch: yet, we hope you will change your purpose, if once you be made to perceiue, that none but your selfe are of this opinion.

Lycanthropus.

Yes sir, all the world (I am sure) iumpes pat with me in this point: and verie eerteine I am, I shall gaine your consent to the same in the end.

Orthodoxus.

Howsoeuer you seeme confident in the common consent of the world; your gaine (I assure you) is not like to be great, by any such a supposed grant, as you haplie imagine from me.

Lycanthropus.

Will you not grant, that *diuels* may essentially transforme themselves into what *bodies* they please?

Physiologus.

Master *Orthodoxus*? let me answer this point if you please. Come on *Lycanthropus*, what is the thing you would haue granted vnto you?

Lycanthropus.

Why this, namely, that *diuels* may essentially transforme themselves into a true naturall bodie.

Physiologus.

Such a grant, we may yeeld you at no hand, because, euen *Philosophie* her selfe is flat opposite to it: who will neuer admit any such a confused participation of *essentiall formes*. For, as *essence* it selfe is *impartible*, and vndeuidable, or rather a certaine incommunicable, and singular matter: so surely (the *essence* and *unitie* of things being preserued intier) *essentiall formes*, they cannot possible be communicated, transferred, or passed ouer from that *substance* it selfe whereof they are *formes*, into any other *substance* or matter, to giue the same also, an *essentiall forme*. Because, not onely the *constituting*, forming, or framing: but euen also, the *destruction* of *substances*, doth essentially arise from the *forme* it selfe. And looke whereunto there is giuen a *forme* conuenient, and proportionable to one onely *essence*: thereunto also must necessarily be giuen, an vndoubted true *essence*. Because, a proper *forme* is the principall part of *essence*: yea, (and as some learned

Verma dat esse. Philosophers doe flatly affirme) it is the whole essence or nature

ture of the thing it selfe. And therefore if *spirits* and *dinels* be (at any time) essentially *transformed* into men: then do they forthwith cease (for that time) to be *spirits* and *dinels*, and may truly be said to be men.

Lycanthropus.

I doe not well conceiue your meaning.

Physiologus.

I will further explaine it thus. If there be any such essentiall *transforming* of *spirits* and *dinels* into men, as your selfe doth imagine: then vndoubtedly, that selfe same essentiall *transformation*, it is, either according to the *body alone*, or according to the *body and soule together*. If, according to the *body alone*, then that selfe same *transformed body*, it should (at one, and the selfe same time) become, both the *body* of a man, and the *body* of a *dinell*: which were to to absurde to imagine. If, according to the *body and soule together*, then either the whole man (both *body & soule*) must be essentially *transformed* into the very *essence* and nature of a *dinell*: or, the *dinell*, he must needes be essentially *transformed* into the very naturall *body and soule* of a man at the least, which none but mad-men will euer affirme. Againe, if that essentiall *transformation* be effected according to the *body alone*, then, howsoeuer that selfe same *body* be not (for the present) the *body* of a man, but is wholly *transformed* into the very *essence* and nature of a *dinell*: yet, the *soule* of that man must either be forced to forsake his owne *body*, and so bring present death to the *body* it selfe, because *death*, is nothing else but the *dissolution* of *soule and body*; or else, the same *soule*, it must necessarily passe from out of it owne *body*, into the very *essence* of a *dinell*, and so by consequence, there must needes be a meere *confusion* of spirituall substances: or, two essentiall *formes* in one and the selfe same *body* at once, which were absurde to auouch, and vtterly impossible by any *created power* to be euer effected. *admirat.*

Lycanthropus.

Let *Phylosophie* be opposite, or what she will, very certaine I am, the *dinell* can essentially *transforme* him selfe into any true naturall *body*.

Physiologus.

What man, will you (in deed) oppose your selfe to true *Phylosophie*? then I perceiue, you respect not at all the *operati-*

ons and powers of nature. But goe to, let master *Orthodoxus* heare what one reason you haue (in true diuinitie) to mannage your said resolution.

Lycanthropus.

What one reason quoth you? why man, the *diuell*, he can essentially transforme him selfe into an *Angell of light*: therefore, how much more into any true naturall body?

Orthodoxus.

You are mightily mis-led herein, by mistaking the word *metaschematizetai*: That is to say, he *transmuted, transfashioned, transfigured, transformed, or metamorphozed* him selfe into an *angel of light*. Wherin the *Apostle* purposeth nothing lesse, then to proue that the *diuell* is really, essentially, or substantially incorporated or changed into an *Angell of light*: for then, he could (in deed and in truth) be no longer a *diuell*, but must necessarily become (in deed) an *Angell of light*. Howbeit, the *Apostle* he laboreth (by that selfe same word) to shadow forth vnto vs after a sort, the wylie practizes, and cunning proceedings of *satan*. Who, when he entendeth most deeply to circumuent and deceaue the sonnes of men: then he pretendeth the most religious, and the holiest shewes of all. Exposing in all outward appearance, the holy affections, sinceritie, and zeale of the holiest *Angels of light*. For, vnlesse the malignitie of *satan* be sleightly and cunningly couered his deceaueable purpose, is seldom, or neuer effected. This, (I assure you) is the very true naturall sense of the *Apostles* speech.

Exorcistes.

Men may surmize a sense to them selues, and therewithall, may writhe the *Scriptures* which way they lust, like a nose of waxe. We sticke fast to the plaine words of the text, which doe tell vs plainely, that *satan* is transformed into an *Angell of light*.

Orthodoxus.

Barren braind fellowes (hauing nought to say for themselves) they eftsoones are enforced to writhe the *scriptures* like a nose of wax, for saluing their credites. As for my selfe, I seeke no windings or turnings at all, but (by *Gods* grace) am ready so soundly to establish the sence I haue giuen: as your selfe (with all your endeouour) shall neuer be able to wrench or to writhe the same from our purpose, the breadth of one haire. And herein (by the way) I must thoroughly aduise you of

the

2. Cor. II. 14.

μετασχηματι-
ζεται.

Theophil. in 2.

Cor. II. 14.

Iohannes Calvin
ibidem.

Iohannes Calvin
in Iob. I. 10.

Daneus, in En-
chir. Aug. cap.

60. pag. 202.

Aug. de ciuit.

Dei lib. 2.

cap. 26.

the *Apostles* maine scope concerning that *scripture* : which was, to display the crafty preposterous packings of those counterfeite *Apostles*, who labored to bring the *Apostle* his *ministry* into publike contempt among the *Corinthians*. And this they endeouored to do, by preaching freely among the *Corinthians* without any maintenance at all. Entending thereby (if *Paul* likewise continued his former course, of preaching freely among them) either to weary him out quite for want of maintenance : or, to make his *ministry* odious among them at least, if (being driuen by necessitie) he should afterwards receiue a maintenance from them, for the necessary supplie of his present wants. The *Apostle* (perceiuing this their pestilent purpose) he laboureth very carefully with his owne hands, and (receiuing the supply of his wants from other Churches) he accepteth of the *Corinthians*, no pennie maintenance. Not because he loued them not, but for that he would cut away occasion from those false *Apostles* who desired occasion : that they might be found like vnto him, in that wherein they reioice. As if he should say, these false *Apostles* who preach freely among you, they goe about (by a wonderfull shew of holines) to insinuate themselves into your fauours : and to discredit my *ministry* by what meanes they may. Notwithstanding (howsoeuer they dissemble their diuelish pretence) this I dare shew you for certaine, that they are (in deed) but deceiueable workers, and cunningly transforme themselves into the *Apostles* of *Christ*, Neither, let this thing seeme strange in your eies, for *Satan* their master, he also is transformed into an *Angell* of light : and therefore, no maruell at all though his ministers do transforme themselves, as though they were the ministers of righteousnes. This (I assure you) is the *Apostles* maine purpose, and the verie apt coherence of all his speech : from whence I doe reason thus : *Satan* is so transformed into an *Angel* of light, as his ministers are transformed into the *Apostles* of *Christ*. But, his ministers are not essentially transformed into the *Apostles* of *Christ* : therefore, neither is *Satan* essentially transformed into an *Angel* of light.

Act. 20. 34.

1. Cor. 9. 15.

2. Cor. 11. 7. 8.

2. Cor. 11. 13.

14. 15.

2. Cor. 11. 13.

14. 15.

Exorcistes.

Howsoeuer you argue the case, we cleaue fast to the words of the text : which flatly auoucheth vnto vs the transformation of *Satan*.

Who euer denied him a *transformation*? the question is onely about the *manner* thereof. You hold that *Satan* is *essentially transformed*: and I affirme that he is onely *transformed effectiuely*. Now, whether of both haue the *truth* on their side, that will better appeare by the *conference* of this one, with some other places of *scripture*, where the selfe same word (or a word to the like effect) is also vsed. As for example. The *E-
uangelist* he saith that Christ in the *mount*, was *transfigured among his Disciples*: must we hereupon (in an onely regard of that word) verie absurdly and grossely imagine that Christ was *essentially changed* into some other *substance* or nature? No, but that he was rather made there most *resplendent in glorie*. Againe, the *Apostle* forbids the *Romanes* to *fashion themselves to this world*: and wils them withall, *to be transformed*. But how, *essentially* into any other *substance*, or naturall being? Nay not so, but *effectiuely* into some other more *sacred qualities*, by the *renouation of their inward mind*. Againe, we behold (saith he) in a *mirrour*, the *glorie of the Lord with open face*: and are transformed into the same image from *glorie to glorie*, as by the *spirit of the Lord*. Wherein, his meaning is not, that we are *essentially transformed* into the verie image of God: for, so should he verie shrewdly confirme that folly of the *family of loue*, which holdeth that *men are deified in God*, and that *God also, is hominified in men*. But his purpose is, that we (by the *operation* of the *holy spirit*) should proceed and grow (by degrees) from *glorie to glorie*, vntill we be truly conformed vnto the similitude of that same glorious image of God wherein we were first created. Neither is the *particle* (as) purposely put downe by *Paul*, to note the *impropriety*: but rather, to expresse vnto vs the maner of that *transformation*, as if he should say thus. *Euen as in times past, Moses* his face (through that *cōference* which he had with the Lord in the *mount*) became *resplendent in glorie*, like to the shining of a *glasse* by the *object* of the *sunne*: so surely, our minds also, they are affected euerie day with *secreter grothes of grace*, and doe proceed from *glorie to glorie*, through the inward familiaritie of the *holy Ghost*, who worketh inuisibly in euerie of vs, that selfesame *glorie*, which in *proceffe of time*, will be made apparantly euident. Briefly, in another place, and to verie like purpose, he vseth the selfesame word,

μεταμορφώθη.
Math. 17. 2.
Marc. 9. 2.

μεταμορφώθη.
Rom. 12. 2.

μεταμορφώ-
μεθα.
2. Cor. 3. 18.

κατά τινος.

word, saying thus. Now, these things (brethren) I haue transferred, or figuratiuely put ouer to my selfe and Apollos. Not meaning that he and Apollos were essentially transformed into the verie substance of those schismaticall teachers who troubled the Church of Corinth: but, that he only (concealing the schismatical names) did figuratiuely apply and put vpon himselfe and Apollos, their persons rather: that so he might the more inoffensiuely censure their schismaticall courses. Now then, by all these places it is more then apparant, that the words in the text cannot possibly conclude any essentiall transforming of Satan, into an Angel of light.

metemorphosis.
1. Cor. 4. 6.

Lycanthropus.

Conclude what you please: yet will I at no hand be persuaded, but that the diuell can essentially transforme himselfe into the verie substance of an Angell of light.

Orthodoxus.

Euen as readily (I warrant you) as the priest can transubstantiate bread and wine into the very naturall bodie and bloud of Christ. If you be able throughly to prooue this transformation of diuels, you may pleasure the papists with an vnanswerable argument for their popish transubstantiations: and surely, they should therein be highly beholding vnto you. But, vntil your selfe and they do sensible demonstrate vnto vs, how two substantiall formes may possible be inherent (together and at once) in one and the selfesame subiect, and that also, without confusion of substances: say what you can for your matters, we will beleeue you alike. In the meane time, let vs heare some sounder reasons concerning this point: or put an end to our speech.

Simul, & semel

Lycanthropus.

Whether the reasons be sound, or vnsound, it makes no great matter. It hath beene taught for an infallible truth from age to age, that diuels can transforme themselves essentially into what substance they please: and therefore (for my part) I vnfeinedly beleeue and subscribe to the same.

Orthodoxus.

Antiquitie (how gray-headed soeuer) hath no authoritie at all to priuilege error: and therefore, you are ouer rashlie to be resolute in setting your faith vpon such an inueterate dottage.

Veritati non
preiudicet an-
tiquitas.

Physiologus.

Maister Orthodoxus, do rest you a while, and let me argue this

this

this point a little. Come on *Lycanthropus*, you do belecue (you say) that *Diuels* can *transforme* themselues into what *substance* they please: what is your *reason* hereof?

Lycanthropus.

My *reason* is this. They can *forme bodies*: therefore also they can *transforme bodies*. To denie them an absolute power herein; were to yeeld lesse vnto *diuels*, then we do vnto men. For a *Taylor* (we see) he is able of a peece of cloth, to *forme a gowne*: and able also to *transforme* the same into, either a *cloake*, or a *coate*.

Physiologus.

You haue forgot (I perceiue) what was taught you of late. Namely, that the *worke of creation* is onely proper to God, and beyond the power of *diuel* or *angel*: and yet now againe, you wil haue the *diuel* if not a *creatour of substances*, yet an *Artist* at least, very skilfull in *forming* and *transforming* of *gownes* and *cloakes*: which I belecue would trouble both him and the *Taylor*, if they had neither *cloath*, nor other stuffe to *forme* them vpon. But, goe to, proue that the *diuels* are able, *essentially* to *forme*, or *transforme* true naturall *bodies*.

Lycanthropus.

Aug. lib. 3. de
trinit. cap. 8.
Daneus physica
christiana, cap.
18. pag. 94.
Psal. 33.
Iob. 26.
Ise. 45.
Act. 17. 24.

Iprooue it thus. The *diuel* was able (by the *Egyptian sorcerours*) to *transforme* their *rods* into *serpents*: and therefore, he is much more able to do the same by himselfe.

Physiologus.

Forbearing a while to answer directly the very point of your *argument*, I must tel you this by the way that (through such an inconsiderate reasoning) you dangerously make the *diuel*, a very *free agent*, in *forming* and *transforming* of *bodies*. Howbeit (letting these ouersights slip) doe tel me whether those your supposed *serpents* (made by the *sorcerours*) were *true serpents* in deede: or *serpents* onelie in outward *appearance*?

Philologus.

They were *true serpents* no doubt.

Physiologus.

If *serpents* without doubt, as you say, then were they such, either *necessarily*: or *contingently*.

Pneumatomachus.

Nay, not *contingently*, but *necessarily* such: or no *serpents* at all.

Physiologus

Physiologus.

If necessarily serpents in deede, then, tel me whether they were such by a naturall: or supernaturall necessity?

Lycanthropus.

What meane you by a naturall necessity?

Physiologus.

By a naturall necessity, I do here vnderstand the necessary beginning or cause of motion and rest, in euery such naturall thing as nature it selfe is especially inherent in by it selfe alone, and not by accident. So that, this naturall necessity, is (you see) some certaine secret power, not perceiueable by sense, but by understanding alone: yea, and the same is so thoroughly instructed of God by a secret instinct, as, it is able (of it selfe) to supply an essentiall being (with other naturall faculties) to euery corporall substance: whether element, stone, hearbe, tree, lyon, horse, eagle, wolfe, man, beast, or any other like naturall essence. Now then, doe tel me whether they were true serpents in deed, by such a naturall necessity?

Lycanthropus.

Yea, euen by that selfesame naturall necessity.

Physiologus.

Then vndoubtedly, they were such, either by the orderly or the vnorderly course of nature?

Lycanthropus.

Such they were, euen by an orderly course of nature.

Physiologus.

Then did they also consist vpon true and orderly beginnings: namely, vpon true matter, and forme.

Lycanthropus.

They consisted of true matter, and forme I warrant you.

Physiologus.

Doe you warrant me? A wise man would euen blush for shame, to auouch such palpable and grosse absurdities. Know you not, that the orderly course of nature in her ordinary producing of liuing creatures, is onely and altogether by generation? And, dare you then thus boldly affirme, that a sory twig or rod of a tree, was such a true naturall matter, as that, from thence might possibly haue been produced some naturall serpent; in any orderly course of nature? Againe, could any true lively forme of a naturall serpent, be possibly giuen to the twig of a tree: by any

Aug. contra Fe-
licianum cap. 7.
Daneu physica
christiana, cap.
pag 58.

any possible power of either *angel*, or *dinel*? In deed, the *dinel*, and those his *Egyptian forcerers* (if they had so much spare time at that present (they might then I confesse) haue cunningly carued or cut out from a peece of wood, some *lineament all fashion*, figure, proportion, or shape of *serpents*, and very skilfully haue cast the same into a *serpentine colour*: howbeit, such a *formed kinde of serpents* (both for *matter* and *forme*) had onelie beene *artificiall*, and *accidentarie*, but neither might that *matter* nor *forme* of theirs, haue truely beene said to be *naturall*.

Lycanthropus.

Let *matter* and *forme* be whatsoeuer it will: *true serpents* I am certeine they were.

Physiologus.

How certeine soeuer you are, they could not possible be *true serpents* indeed, in any *orderly course of nature*: as you haue hitherto heard. For then also they must necessarilie haue had their *true matter* and *forme* verie certeine within themselves: and the same also, very absolute and constant by *nature*. Euen as we see the selfesame *matter* and *forme* of a *dogge*, an *horse*, a *bird*, a *man*, or a *serpent*, which was at the first *creation*: the same continueth (in an *orderly course of nature*) certeine and constant now at this present, to the end of the world. But, these your supposed *serpents*, they had no such *true matter* and *forme* at all in themselves: and therefore no *true serpents* indeed, in any *orderly course of nature*.

Lycanthropus.

Then were they such in an *vnorderly course of nature*: for, *true serpents* I am sure they were.

Physiologus.

True serpents (you saie) you are sure they were, and yet can you not possible shew how they should be such, except (as you now confesse) by an *vnorderly course of nature*: which *vnorderly course* is nothing else in effect, but an *errour in nature* declining from the *true matter* and *forme* it selfe in producing her worke. Thus then, you conclude at vnwares, that they were no *true serpents* indeed, by any *orderly course of nature*: but, either *miracles*, or *monsters in nature*, preposterouslie, produced in an *vnorderly course of nature* it selfe. Howbeit, *miracles* you may at no hand auouch them to be: because neither *forcerer* nor *dinell* could euer worke *miracles*. And, euen in

in that very point also appeared the difference betweene *Moses his serpent*, and theirs: it being *supernaturally* effected by the miraculous power of *God*: theirs being *subtily* exhibited by some craftie *legerdemaine* betweene them, and the *diuell*. Neither yet may you iustly affirme them any *monsters in nature*. For then (howsoever *nature* her selfe had failed in producing the worke) they should yet haue had in them naturally, their *true matter and forme* of true natural *serpents* which they neuer had: and therefore no *monsters* at all in *nature*. So then, sith those your supposed *serpents* could not possible be *true serpents* indeed, neither by any *orderly nor vnder orderly course of nature*: it foloweth consequently, that they were not *serpents* by any *naturall necessitie*.

Lycanthropus.

Then were they such by some *supernaturall necessitie*.

Physiologus.

What meane you by that?

Lycanthropus.

My meaning is, that they were *formed true naturall serpents*, by some *supernaturall* and secret worke of the *diuell* himselfe.

Physiologus.

You are grosslie deceiued, for the *diuell* neuer had *supernaturall power*: neither could he euer haue *formed true naturall serpents*, by any *supernaturall skill* whatsoever. Because, *a corporall substance* (such as true *serpents* are) was neuer at any time *so much subiected under the power of the diuell*, as that he was absolutely able (of himselfe) to transpose the said *corporall matter* to any true *naturall forme*: no surely, such an *absolute power* is onely, and altogether reserved to *God*. That the *diuell* himselfe hath no such *supernaturall power*, I prooue it thus. In all such *naturall bodies* as are compounded of *matter and forme*, neither is the *matter* by it selfe, nor the *forme* by it selfe, but the whole *composition* is wholie *formed together*: and therefore, *the whole is wholie transformed into the whole*. As for example, the whole *aire* is whollie made *fire*: so soone as the said *aire* is conuerted to *fire*. Besides that, the *effect* is euermore like to the *agent*, and in that selfesame *agent*, doth effectually *preexist* at the least. And therefore a *naturall bodie* compounded of *true matter and forme*, cannot possibly be produced, but by such an *agent*, as is, either it selfe compounded of the selfesame *matter and*

Aug. de trinit. lib. 3.

Philosophus in libro de generatione.

Lucas Laffius,
in Evangelia
dominicalia,
fol. 509.

and forme: or hath otherwaies, that whole *composition* in his owne proper power. But, a Spirit, or *Diuel* is only a *simple forme*, not hauing in himselfe, any *material* part of such a *bodily substance*, neither hath he (at any hand) the same in his proper power: for, the Lord only, and he alone hath an absolute abilitie of producing such matter and forme. And therefore, by any operation of the *Diuel* there cannot possibly be formed any such a *natural bodie* as is compounded of true matter and forme: no, although euery thing in nature, continued entire and sound. But the essential transforming of a rod, into a very true serpent, doth implicatiuely include an essential bodie compounded of true matter and forme by a natural production: and therefore, impossible the same should be truly accomplished by any operation of the *Diuel* whatsoeuer. And so by consequence, those your supposed serpents compounded of rods, they are (in deede and in truth) no true serpents at all, but sleights of legerdemaine.

Lycanthropus.

If they were not true serpents in deede: why then doth the scripture terme them serpents?

Physiologus.

Because, howsoeuer no serpents in substance, yet being vndoubtedly such in an outward appeerance: the scriptures doe purposely terme them according to the acceptation of Pharaoh and all the Egyptians.

Lycanthropus.

Yea, but how could they possibly be seen such in appeerance, not existing at al in a true bodily substance: or how could Aaron his rod deuoure them, they hauing no essential being at all?

Physiologus.

I doe freely confesse there might (at that present) be scene true serpents in deede, but withall, I doe flatly denie, that the sorcerers rods were essentially transformed to serpents: which is the very point it selfe, that we argue vpon. Those rods I say, were not essentially changed into true naturall serpents: but onely they seemed such in an outward appeerance.

Lycanthropus.

How should there be wrought a transformation in outward appeerance: and no change in substance at all?

Physiologus.

Yes, such an appeerance might easily be performed of Satan,
by

by sundry meanes. First, because (notwithstanding the present remouing of *sensible things*, there might still remaine *phantasies* and *imaginations* within the head) it may be, that the very *sensible* and earnest beholding of *Aaron* his *rod*, essentially transformed to a *serpent* before, did (by reason of the vndoubtednes) take in the beholders so deepe an impression, as that thereby only (through some *locall motion* of *sensible things* remaining in the *imaginative facultie*, together with the *humours* themselves wherein they were seated as in their proper *subject*) there might still be existing in *phantasie*, a very liuely appearance of some such *bodily substance* as was not subsisting in nature at all. For, much blood descending before into the *sensitive facultie*, there descends withall, many *imagined formes*, whereby there is forthwith procured a very liuely resemblance of some such things as are not existing at all. By this meanes therefore (there being beforehand procured a commotion of *humours*, as well in the *interiour*, as *exteriour senses* of all the beholders) the *Diuel* might both inwardly and outwardly also, applie certaine apparant *formes* to the very *organons* of all the *senses*; euen as effectually, as if they had risen only from outward *sensible objects*: and (by such a *legerdemaine*) might cause the *sorcerers rods* to seeme in appearance, as though they had beene true *serpents* in deede. A notable experiment of such deceiuing of *senses*, may fitly be found forth in a *candle* of *Advers grease*: which (all the while it be burning alone in the night) will cause all the *rushes* strawed in the *parlour*, to seeme as if they were *crawling snakes*.

Philosophus de anima, lib. 2.

Philosophus in lib. de som. & vigil.

Hyperius, in method. theolog. lib. 2. pag. 311.

Lycanthropus.

It is incredible, that the *external senses* of all the beholders, should (by any such *legerdemaine* of the *Diuel*) haue beene so grossly deluded.

Physiologus.

Why not they, as well as the *senses* of all in the *parlour* aforesaid? Secondly, the *diuel* might not onely delude them thus by some false resemblance of *serpents*: but might giue them withall, an appearance of true *serpents* in deed. For, howsoeuer a *corporall matter* is not so freely and so fully subiected to the power of the *diuel*, as that he either may, or can possibly transforme the same to some other *forme* from that which essentially it is of it selfe: yet notwithstanding, such a *corporall matter*,

Lyra in I. Sam. cap. 16. 23.

matter,

Magister sen-
sent. lib. 2. dist.
7. fol. 87.

M. Perkins in
his order of the
causes, 2. com.
pag. 80.

Hyperius, in
method. theolog.
lib. 2. pag. 310.

matter, both may be, and is also so farfoorth in the power of the *dinell* as appertaines to a *local motion*, this al men do hold. And therefore, the *dinells* (by their owne proper power, and without any perceiuance at all to humane sense) they might (through some such *local motion*) take away with a trice, the *sorcerers rods* from the ground : and put in their place true *naturall serpents*, taken by them from else where. And, this vndoubtedly they might doe in a moment : through the agility and nimblenesse of their owne proper *nature*. For, euen as the *mind* of a man (it being a spirituall substance) can easily accomplish her *animall operations*, and as it were with a thought: so surely, the *dinell* (he being also a *spirituall essence*) he is able much more speedily to accomplish his *spirituall actions*, and in far shorter time.

Lycanthropus.

As though the *dinells* (so couertly, and with such vnspeakeable speed) could conuay true *naturall serpents* in place of the *rods* : but some must needs haue perceiued the same ?

Physiologus.

The *dinell* (you know) he is an *innisfible creature*. Besides that, this we see plaine in our owne experience, that a *Juggler* (by meanes of such *local motion*, and through the nimble conueiance of his onely hand) he can so sleightly, and so cunningly conuey one thing in place of another, as the beholders themselves, they do not onely not perceiue the *legerdemaine* : but (which more is) they are vndoubtedly perswaded, that the *Juggler*, he hath *essentially transformed* the first matter in sight, into some other *substantiall forme*. Now then, if a meere *mortal man* (by the onely nimblenesse of hand) can so easily effect such admirable matters : why should we imagine the same impossible for *spirits* and *dinells* ?

Pneumatomachus.

Wel sir: proceed in the pursute of your purpose.

Physiologus.

Otho Casman.

par. 2. Angelog.
cap. 18. pag. 533

Hyperius, in
method. theolog.
lib. 2. pag. 314

Lastly, *spirits* and *dinells* (being naturally nimble and swift, as was showed before) they might (by a *local motion*) apply true *naturall actiues*, to *naturall passiues*: vpon which application there would vndoubtedly ensue like *naturall effects*. As for example, *wood* fitly applied to *fire* by the hand of a man : *fire* is foorthwith ingendred in the *matter of wood*. And yet, that *fire* so

so engendred, is *efficiently* engendred by the *fiere* it selfe, as by a naturall and proper *agent*: although yet withall, that selfsame *fiere*, is also *ministerially* effected by the very *hand* applying the same. And, euen so without doubt, the *diuels*, they might easily apply some *naturall matter*, preexisting in a neere disposition to the *forme* of true *serpents*, and withall (subiecting the said *matter* vnto some proper *agent*) might by such meanes engender true *naturall serpents*, and vnperceiueably put them in place of the *rods*: whereas yet, those said *serpents*, so engendred, were *efficiently* engendred by some proper *agent*, although withall, they might truly be said to be *ministerially* effected by the *sorcerers* themselues, as by the verie *hand* of the *diuell* effecting the same. Euen as also the *husbandman* (by applying and mixing *wheat* with *earth*, may *ministerially* be saide to bring forth the said *wheat* himselfe. Yea, and these things may *spirits* and *diuels* more easily and more speedily accomplish then men may possibly doe, for many respects. First, because they vnderstand the power of *naturall causes*, much better then men. Secondly, they are much more *nimble* then men, in gathering and applying those *naturall causes*. Lastly, for that those *naturall causes* so assumed of *diuels*: may also by them be applied to farre greater, and more woonderfull effects, then possibly they can be by men.

M. Perkins in his order of ceremonies upon the 2. com. pag. 80.

Lycanthropus

You affirme incredible things. For, how could the *diuels* possibly finde either *serpents*, or any other *matter* in a neere disposition to *serpents*: for that so sudden an ingendring and placing of true *serpents* in place of the *rods*?

Physiologus.

I speake not incredibly at al, if you rightly consider (as you ought) that the *diuels* were especially assisted herein with a *twofold power*: namely, with the *power* of *nature*: and with the *power* of *obedience*.

Lycanthropus.

What meane you by the *power* of *nature*?

Physiologus.

None other thing els, but that *diuine action* of *nature*, wherein the Lord God from the worlds beginning, doth (of true *matter* measurably compounded by a determinate *agent*, & through *local motion* effected also in time) euen voluntarily procreate

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some certaine determinate effects. Nowe then, the *ordinarie* assistance of this selfesame *naturall power*, doth ordinarily befall to men, to *spirits* and *diuels* in all *ordinarie* and *naturall productions of formes*: so farre forth especially, as they (by a *naturall knowledge*) are able rightly to comprehend, compound, and applie the same. Yea, and the assistance of this selfesame *naturall power*, was not wanting at all to the *diuels*, in those their *appearances* of true *naturall serpents*, as was shewed before.

Lycanthropus.

And what meane you by the *power of obedience*.

Physiologus.

*Pet. Martyr in
in Gen. cap. 30.
33. fol. 125.*

I vnderstand thereby, that *extraordinarie subiection* where- in all things (without determination or repugnancie) doe euen readily submit to the *will of God*, as to the onely supereminent soueraigne ouer all *causes, formes, and effects* whatsoever. This selfesame *power of obedience*, not onely the Lord himselfe (immediately, and with no preexistence of *matter* almost) doth exercise by himselfe alone euen from the beginning: but euen howeuerly also by holy *men*, and by good *Angels* and *diuels* doth administer the same. So that, whensoever the Lord commandeth any strange *action* (surmounting the *ordinarie power* and course of *nature*) to be forthwith effected, then doth he *extraordinarie* take vp the aforenamed *persons*, as the onely fitte *instruments* of that his *diuine*, and *supernaturall power*. Nowe then, this *power of obedience*, albeit the same doth not *ordinarily* attend vpon the pleasure and becke of *men* or of *diuels*: yet, the *diuels* vndoubtedly they had at that present (by some secret priuiledge from God) the *extraordinarie* assistance also thereof, in those selfesame *appearances* of true *naturall serpents*. Yea, and this also according to the secret *decree* and counsell of God: who (hauing predetermined the destruction of *Phaaro*) did, by this *meanes* *harden his hart*, and so made a passage to the timely execution of his iudgements vpon *Phaaro* himselfe, and all the *Egyptians*.

*Hieron. ad vi-
talem. Non va-
let natura, con-
tra natura do-
minum.*

Exod. 7. 13.

Exorcistes.

Notwithstanding these two presupposed *powers* assisting the *diuell* in those your supposed *appearances*, me thinke it is cleere by the *text* it selfe, that the *Sorcerers rods* were truelie *transfor-*

transformed to serpents: and I argue it thus. If those *rods* were no true *serpents*, but *serpents* onely in an outward *appearance*, then is not that true which is set downe in the *text*: namelie, *Exod. 7.12.* that the *sorcerers*, *Likewise they cast downe their roddes, and they were turned into serpents.*

Physiologus.

I answered you thus. It is vndoubtedly true whatsoeuer is set downe in the *text*: and may verie well stand with that which I say. For, be it it supposed, the *Sorcerers rods* were turned (as you say) into *serpents*, yet were they not truely so turned; I meane, they were not *existingly*, but *appearingly* turned into *serpents*. And this *distinction* is verie fully borne foorth by other words in the *text*; which affirme, that the *Egyptian Sorcerers* *Exod. 7.11.* they did (in like maner) by their *enchantments*. Where you may plainly perceiue the *particle* of (*likenes*) purposely put down, to set foorth the difference: as if he should say, the *Sorcerers* they did the very like in *shewe*, although not in *substance*. For marke I beseech you: there is in that *text*, both the *maner* and *meanes* of their working, precisely put downe. The *maner* of their working, was by a *likenes* of *serpents* in an onelie *appearance*: the *meanes* of effecting that worke, was the *Sorcerers* *enchantments*. From which words of the *text*, I may reason thus. A like *cause* argueth a like *effect*. But the *Sorcerers* *enchantments* (which are altogether *deceiueable*, *false*, and standing onely in outward *appearance*) were the very *efficient* *cause* of that *likenes*: therefore, the *effect*, I meane, that *likenes* it selfe, must needs be *deceiueable*, *false*, and onely exist in an outward *appearance*. Thus then, the *case* it selfe being (by all the *premisses*) apparantly euident: I will now returne at the last, to answer your maine or principall *argument*, which was this in effect. *Satan* (by the *Egyptian Sorcerers*) *transformed rods* into *serpents*: therefore, he is much more able to doe the same by himselfe. This (I must tell you) is a *false* and *deceiueable* *argument*. For first, in your *antecedent* you do shamefullie *Petere principium.* begge the *cause* in question before it be prooued: and now, when it comes to the triall, it is not able to holde the hammering. Again, your *consequent* also is *false*, for, therein you do make the *diuell* a verie free and absolute *agent*, in *transforming* of *bodies* as well without, as with *meanes* at his pleasure, which onely is a power peculiar to *God*: whereas the *diuels* can accomplish

plish nothing in nature, but by naturall causes and meanes, no more then the Carpenter can frame an house without fit matter and instruments to worke withall. So then, both parts of your argument being apparantly false: you cannot possible conclude from thence, any power in the diuell, for an essentiall transforming of bodies.

Lycanthropus.

Well sir? Howsoever you passe ouer this argument, taken from the sorcerers rods transformed to serpents, and all this (forsooth) by a pretie distinction of a thing in existence, and of a thing in appearance: yet haue I one argument more, which you shall neuer be able to auoide with that cunning deuise.

Physiologus.

Let vs heare that irrefragable argument: for, hitherto you haue afoorded vs none that needes any great cunning in answering.

Lycanthropus.

Nebuchad-nezzar (it is very well knowen) was essentially transformed into an *oxe*: therefore, the diuel may easily change himselfe into any shape whatsoever.

Physiologus.

Or euer I come to answer directly your argument, doe tell me how it is certainly knowen that *Nebuchad-nezzar* was essentially transformed into an *oxe*?

Lycanthropus.

Ioseph. de antiq. Iudaic. lib. 10. cap. 11. *Iosephus* writing of the *Iewish antiquities*, he flatly affirmes it so.

Physiologus.

Iosephus doth so I confesse. Howbeit, *Iosephus*, he hath beene so often discredited and tainted in other points of more waightie importance, as, the lesse credit is to be giuen him in this, : especially, the very words of the text being otherwaies euident, and testifying plainly vnto vs, that *Nebuchad-nezzar* he was not essentially transformed at all, either in minde, or in bodie.

Lycanthropus.

Neuer goe about to make vs thinke so: for, the very text, it telleth vs plainly, he did eate grasse like an *oxe*.

Physiologus.

It doth so in deede: and what of that? will you hereupon inferre,

Dan. 4. 13.

Dan. 4. 23.

inferre, that therefore, he was essentially transformed into an *oxe*? That were a mad kinde of inference. So *conies* and *geese*, they doe eate grasse like an *oxe*: and yet notwithstanding, they still retaine their proper essential being, without any essential transformings into either *oxen*, or *asses*. Besides that, if you will wilfully insist vpon any essentiall transformation in *Nebuchad-nezzar*, you might with more shew of sense, and better probabilitie of reason auouch, that he was transformed rather into an *eagle*: both, bicause the haire of his head (saith the text) *Dan. 4. 30.* were growen like to an *eagles* feathers, and for that also, the very nailes of his hands and feete, they were like to the clawes of a bird. And therefore, it would be more consonant (you see) to conclude, that *Nebuchad-nezzar* was rather transformed into some fowle hauing feathers and clawes: then, into a beast that hath hornes and hoofes. Howbeit, there was in him no corporal transformation at all, but only a changed minde, for, so saith the text: *Let his hart be changed from mans nature, and a beastes hart Dan. 4. 13. be giuen vnto him.*

Lycanthropus.

If you yeeld vnto him a changed hart: I make no doubt at all of an altered bodie. For, if the minde it selfe which is the first substantial forme in man, be transformed (as you say) to an *oxe*: what other forme or being at all can be giuen to the bodie (it being the organical partes of the minde) but only the forme of an *oxe*?

Physiologus.

What meane you by *Nebuchad-nezzar* his hart transformed?

Lycanthropus.

I meane thereby, that his very hart it selfe was essentially changed into the very hart of a beast: for, so saith the text.

Physiologus.

The text vnderstandeth there, no reall transmutation, or Tremel. in Dan. transformation of substance: but only an alteration, or change of *cap. 4. 16.* qualities. For, there is no doubt at all, but that in *Nebuchad-nezzar* there still remained a reasonable hart: howsoever (by *Robertus Rollo- cus, in Dan. 4. 16.* the iust iudgement of God for his pride) he was (for the determined time) euen vtterly deprived of all use of reason. Hauing *George Ioye, in his Exposition vpon Dan. cap. 4. 13.* his said hart (for the present) so plunged in beastly corruptions, and so wholly ouerwhelmed with brutish affections: as that

Psal. 49. 20.

(thereby) he differed nothing at all from a beast, being more blockish and senselesse in *humane knowledge*, then the very *oxe* that feedeth on grasse. So that, how honorable soeuer before in princely dignitie, yet (hauing now in him no vnderstanding at all) *he is not vnlike to the beastes that perish.*

Lycanthropus.

If there were in his *hart* no *substantiall change* at all: how could there possibly be wrought in the same, such altered, or *changed qualities*?

Physiologus.

Math. 19. 26.

There is nothing (you knowe) impossible to *God*. By whose eternal decree, the *hart* of *Nebuchad-nezzar* was so thoroughly ouertaken and tainted with such an outrageous *furie*, or *madnes*, as that he (being vtterly depriued of *humane sense*) did presently depart the *Court*: very wildly wandring ouer the *wildernes* like to a *beast*, conuersing (in *brutish* manner) among the *brute beastes* themselves, and leading (for the time) a very *sauage* and beastly behauiour.

Exorcistes.

If *Nebuchad-nezzar* was not essentially *transformed* at all in *bodie* or *minde*, but possessed only with *furie* and *madnes*, it is vnlikely his *Courtiers* would suffer him then to conuerse with *beasts* abroad in the fields, but would rather haue bound him, and kept him vp close in the darke; and therefore, for any thing hitherto heard, he might be essentially *transformed* into a *beast*.

Physiologus.

That he was not essentially *transformed* at all, it is very apparant by all the *premisses*. Why his owne *courtiers* (perceiuing him plainly depriued of *reason*) did not bind him foorthwith, and keepe him vp close, but permitted him to wander wildly abroad, there was very great reason. For first, the *courtiers* they knew very well, and all men may see by experience that, the binding and keeping of a *madman* close; is so far from appeasing, as it rather doth aggrauate (for the present) his *furious humour*: and therefore the *courtiers* forbore to bind him at all. Besides that, they were the more especially loth to be led to that course, because (by the *reuelation of Daniel*) they plainly vnderstood before, that, the *lord God* had determined his wandring abroad with the *beasts* in the field: and therefore,

fore, they greatly feared to *intercept* the said purpose of God, assuring themselves, that (after the determined time) he should safely returne to his owne kingdome againe.

Exorcistes.

But sir, if he was not essentially *transformed* at all, how then is it possible he should so long lie foorth *naked* in the fields in frosts and deawes; or liue any time, with such vnnaturall *diet*, or, be preferued (at least) from the deuouring of *beasts*?

Physiologus.

If we but consider this matter by *naturall reason*, wee may find by experience, that many things (in deed) are impossible to a *sound man*: which yet, to a *furious* or *mad man* are not so impossible. For, *fury* is such and so headstrong an *humour*, as it maketh a man to endure and doe many things; which otherwaies he could not possibly endure. As for example many *madde-men* (we see) are well able to continue in the cold dew a long time, and to be sustained (that while) with *crude* and *rare meates*: seeming also vnto themselves, that they are not *men*, but *brute beasts* in deed, and thereupon also, they delight to conuerse with *beasts*, and to grow into familiaritie with them, although yet, not essentially *transformed* into true *naturall beasts* indeed.

Hieron. in
Daniel.

Pneumatomachus.

Surely, this seemeth strange vnto me: and I see not the *reason* thereof.

Physiologus.

The *reason* is this. *Furie* hath so highly disordered their *nature*, and made their *minds* so beastly affected, as, many things (in that their *disordered state*) are possible and delectable to them, which yet (in their *sounder estate*) were nothing so. Euen as also we see by experience, that verie *coales* or *earth* (to many women with child) are a verie sweete and delectable *diet*, which yet (before then) they did loth and abhorre: and all this, by reason of their *disordered nature* at that instant time. And, hereupon also it came to passe that *Nebuchadnezzar* did grow into such familiaritie with *beasts*: namely, euen by reason of that *likenes of nature*, which (to his owne seeming) he had with *brute beasts*, in that his *disordered state*. Yea, and this also is the verie *naturall cause*, why (at that present) he was not torne and deuoured of *beasts*: euen as also we see by experience,

Dan. 4. 13.

ence, that *furious dogges*, they doe neuer hurt *mad-men*, nor *naturall fooles*. Howbeit, *Nebuchad-nezzar* (in his furious estate and *melancholike passion*) he was more especially preserved from the outrage of *beasts*, through a *miraculous* providence, and speciall protection of God: and therefore, his said preservation (in that selfesame respect) the lesse admirable, and woonderfull to vs. Thus then (the *matter* it selfe, being manifestly apparant) I will now answere your maine or principall *argument*: which was this in effect. *Nebuchad-nezzar* he was *essentially transformed* into an *oxe*: therefore, the *diuell* may easily change himselfe into any shape whatsoever. This *argument* is many waies faultie, and halteth downe right. For, first, your *antecedent* is vtterly false, and a meere *begging* of the matter in *Question*: because *Nebuchad-nezzar* (as you haue hitherto heard) he was not *essentially transformed* into an *oxe*: and therefore, this prooueth nothing at all for the *reall transformation* of *spirits* and *diuels*. Secondly, if *Nebuchad-nezzar* had beene so *transformed* in deed as your selfe doth imagine: yet, the *sequel* of your *argument* is vtterly vnfound: because it stands vpon diuers, or rather contrarie *efficients*, namely *God*, and the *diuell*. The one hauing of himselfe an *absolute and indeterminate power*, and therefore able of himselfe to worke what he will, where, when, and howsoever best pleaseth himselfe: and so by *consequence* he might (if it had so seemed good in his wisdom) haue *essentially transformed Nebuchad-nezzar into an oxe*. The other (the *diuell* I meane) he hath onely a *finite and limited power*, and therefore vtterly vnable of himselfe to accomplish any one worke beyond the bounds of that *power*: and so by *consequence*, he cannot possibly *transforme himselfe essentially* into any *creature* whatsoever, without a speciall power from God. Lastly, your *consequent*, it standeth onely vpon (*maybe*) and so concludeth no certaintie at all concerning the *Question*.

Exorcistes.

Well sir: howsoever *Nebuchad-nezzar* was not *essentiallie transformed* into an *oxe*, yet this you confesse, that, for seauen yeeres together, he did vtterly want all *use of reason*: and therefore, I woonder how so renowned a *kingdome* could continue all that time without a *gouernour*.

Physiologus

Physiologus.

This is but *extrauagant* and wandring speech, though yet the *kingdome* (no doubt) it was all that time gouerned by the *princes* and *nobles*, according to *Daniels* direction. Who fully assuring them of the *king* his vndoubted returne to the *kingdome* after those seuen yeeres end: the *nobles* either they durst not establisth any other as *king*, for feare of being tainted with *treason* at his returne, or else (honoring him in their harts for his former victories) they resolved to expect his happie returne with patience. Howsoeuer, the *Lord* who determined the iudgement, he also prepared away no doubt, to the peaceable preservation of *Nebuchad-nezzar* his kingly dominions. And therefore muse no more of the *matter*, but either speake to the purpose in hand: or, put an end to the conference.

Lycanthropus.

Sir, howsoeuer I am vnable to replie vpon any thing spoken: I will neuer beleue, but that *spirits* and *diuels* can essentially transforme themselues into what *bodies* they please.

Orthodoxus.

I haue hitherto endured your weakenes in answering to any thing vttered by maister *Physiologus*: hoping that verie shame would haue made you (ere now) to giue over the field. Howbeit, perceiuing your setled pertinacie in this your *opinion*, I cannot but speake: woondring withall, that you should be so resolute in that, whereof you can yeeld no one *reason* at all, but onely your *will*.

Lycanthropus.

Yes sir, it is the *generall opinion* of all men, that the *diuell* can transforme himselfe into any *forme* whatsoeuer.

Orthodoxus.

Howsoeuer men, by *tradition* had receiued an *error* hand ouer head, for not looking throughly into it: yet may you not follow a multitude to do euill, neither agree in a controuersie to decline after many, and ouerthrowe the truth. And verie certeine I am, that no one sound *writer*, either *old* or *new* is of your mind: but rather the contrarie. As for my selfe, I neuer could see any shew of *reason* tending that way. For the *Lord God*, as he hath endued man, and euery *living thing*, with their *proper nature*, *substance*, *forme*, *constitution*, *qualities* and *gifts*, and directeth their

Exod. 23.2.

their *wills, faculties, and powers* accordingly : so hath he allotted to *spirituall creatures*, their owne *substance* and *properties* severall alone to themselves, and appointed them their lawes and limits, beyond which they cannot possible passe the bredth of an haire. And therefore, as it is absolutely against the *ordinance of God*, that I should flie like a *bird*, or swim like a *fish*, or creepe like a *worme*, or become another *creature in forme*, to that which by nature I am, insomuch, as if *God* would giue me leaue, I could not possible do it, for it were flat contrarie to his owne *ordinance* and *decree*, yea, and euen opposite to the *naturall constitution* of that *bodie* which he hath created and giuen me : so is it vndoubtedly incredible, that either a *diuell* should be *essentially transformed* into a *man*, or a *man substantially* turned into a *diuell*, or that either of both, should *reallie change* themselves into any other *nature, substance, forme, constitution, qualitie* or *gift*, then those verie same which they haue by *creation*, yea, or that they should possible *applie* those which they haue, to any other end or vse then that which *God* himselfe naturally decreed, and directeth them vnto. Otherwise, either *God* should be contrarie to himselfe which is farre from him : or else those things must needs be *supernaturall*, and so, a true *miracle* in whom soeuer. Neither yet is *Gods omnipotencie* hereby qualified : but the *diuell* his *impotencie* is rather manifested, and more liuely declared. Who hath no further *power* then that which *God* from the beginning hath appointed vnto him : and the same also consonant to his owne *nature* and *substance*. The *diuell* (I confesse) may well be restrained from his *naturall faculties, power, and will*: but (being *Gods minister*) beyond the same he cannot possible passe the bredth of a pinne, neither yet any other waies, or further imploie his endeavour, then onely in that verie worke which the *Lord* (from the beginning) hath enabled him to do. Which is, that he (being himselfe a *spirit*) may *vitiare* and corrupt the *spirit* of man, and therein also he is diligent enough : howbeit for the doing heereof, he cannot substantially *alter* his *forme* at all.

Philologus.

I haue heard many very confidently affirme that the *diuell* hath appeared to them in the likenes of a *man*, a *cocke*, a *catte*, or a *dogge*.

Ortho-

Orthodoxus.

Yea, but how are those confident affirmers certainly sure, that, the *man*, the *cocke*, the *catt* or the *dogge*, whose likenesse they sawe in *appearance*, was indeed, and in truth either *spirit* or *dinell*: and not rather the *Legerdemaine* of some *coniuring Priest*, or couensing companion. For, if a *dinell* can indeed *essentially transforme* himselfe into the likenes, figure, or shape of a *man*, a *dogge*, a *catt*, a *mouse*, or a *toade*; whie can he not also *transforme*, a *man*, a *dogge*, a *catt*, a *mouse*, or a *toade* into the likenes, figure, or shape of a *dinell*, sith there is a like reason and possibilitie of both? Howbeit, we may not belceue (saith *Augustine*) that, a *mans bodie* can (by any *Arte* or power of *Aug. de ciuit. Dei, lib. 8. cap. 18.* the *dinell*) be transformed into the lineaments of a *beast*: much lesse into the forme or substance of any *infernall dinell*. Besides that, if *spirits* and *dinels* may possiblie transforme themselves into an *humane bodie*: then could not *Christ* his argument propounded to *Thomas*, be currant & good, where he saith, *behold my hands and side, and put thy finger into my hands, and thrust thy hand into my side: and be not faithlesse, but faithfull.* *Item, in libro de spiritu & anima, cap. 26.* All this (how truly soeuer deliuered by *Christ*) could neuer (in truth) haue satisfied *Thomas* concerning the resurrection of *Christ*: if it be true in deed that *dinels* can truly transforme themselves into true *naturall bodies*. For *Thomas* (remayning vn-satisfied) might boldly haue answered thus, oh sir? why doe you will me to handle your hands and sides? that is no certeine argument, to demonstrate vnto me your rising againe from the dead. Because, *spirits* and *dinels* (you know) they can truly transforme themselves into true *naturall bodies*: and therefore (notwithstanding such an *experimentall*, or *sensible knowledge*) you may rather be some transformed *spirit* or *ghost* to deceiue me, then my *Lord* and my *God* which came for to saue me. Thus then you see, that (if these *essentiall transformations* be concluded for currant) *Thomas* his incredulity (for any thing heard) might passe vncontroled. *Ioh. Bodin, de magic. demon. lib. 2. cap. 6.*

Exorcistes.

Though the *dinell* cannot alier his forme substantially, yet may he change the same in shape or figure, I doubt not, and such a distinction hath *Bodin*, saying: The *essentiall forme* namely, *reason* it selfe, is not changed: but onely the outward shape or figure. *Non essentialis forma, id est ratio, sed figura solum permittitur.*

Ortho-

Orthodoxus.

Bodin, he strikes it dead no doubt. For, here he maketh the *diuell* a cunning iugler, who (by casting a miste before mens eies) can giue to *spirituall substances*, what outward figure and forme he please. Howbeit, till *Bodin* be able to demonstrate truely vnto vs, that the *diuell* may haue power to alter essentially a *spirituall substance*: we will neuer acknowledge any possibilitie of transforming their shapes or formes at all.

Exorcistes.

Well, yet *Augustine* subscribes to such transformations.

Orthodoxus.

He doth I confesse. Yea, those, and other like matters are so common in many of his workes, as, I am driuen to suspect they were rather cunningly foisted in by some cunning *popish* coniuering Priest, to credit his cosening practises: then carefully inserted by *Augustine* himselfe, to set foorth a truth. Howsoever, I say with *Cardanus*, that, *how many of those transformations Augustine saith he hath seene with his eies: so many I am content (for the reuerence I owe him) to giue credit vnto.* All the rest I account but *Cabalisticall* conceits; and no better (in effect) then foolish toies to mocke an *Ape*. Yea, and so much the rather, because *Augustine* himselfe affirmeth those transformations to be but phantasticall: and that they are not according to the veritie, but according onely to their outward appearance.

Lycanthropus.

Yet, such then according to outward appearance.

Orthodoxus.

I allow no such supposed appearances made by *diuels*: because, I find no such power giuen them by God in all the scriptures. Besides that, if we admit, that *diuels* may take onely but formes, or shapes vpon them, though not the very substance it selfe of a true naturall body: yet then also *Christ* his argument made (else where) vnto his disciples had not been found in euery point, saying thus: *handle me and see, for a spirit it hath not flesh and bones as you see me to haue.* Setting downe visibility and palpability, as things opposite to the nature of spirits and *diuels*: reducing his disciples (in discerning of spirits) to the iudgment, first, of their eies, and then next of their hands, and arguing thus. *Spirits* can neither be seen nor felt: but I may both be seen and felt, therefore I am no spirit. And then next, he rea-

soneth

*Aug. de ciuit.
Dei, lib. 18. cap.
17. & 18.*

*Cardan. de va-
mitate rerum,
lib. 15. cap. 8.*

*Aug. de ciuit.
Dei, lib. 18.*

*G. Gifford in
his Dialogue of
Witches.
Otbo Casman.
Angelogr. par.
2. cap. 19. pag.
561.
Marc. 6. 49.
Luc. 24. 39.
Tertul. contra
Marcion. lib. 3.*

*Aretius in
Luc. 24. 39.*

soneth a *disparatis*, thus. A *spirit* it hath neither *flesh* nor *bones*: but I haue both, therefore, no *spirit*. Putting down there you see) very apparant and manifest properties to seperate him-
 selfe in shew, from a *spirit*. And therefore, if *spirits* and *diuels*
 haue power by any possible meanes, to *transforme* themselues
 but into the onely outward formes and shapes of true *naturall*
bodies, though not *substantially* transformed in deed: yet could
 not that which *Christ* concludeth, haue soundly established
 the *disciples* faith concerning the true body of *Christ*. Because
 they (by reason of such supposed *apparitions*) remaining still
 doubtfull; might haue fitly replied thus. Good sir, though *spi-*
rits and *diuels* haue not substantially *flesh* and *bones*, and there-
 fore, no true and *substantiall bodies*: yet can they truely *trans-*
forme themselues into the outward shapes and formes of true
naturall bodies: and so notwithstanding, we may be deceiued
 in an onely outward appearance. These exceptions (you see)
 the *disciples* of *Christ* they might iustly haue made: neither (if
 these *transformations* be vndoubtedly true) might *Christ* so
 sharply haue blamed their *unbeleefe*.

Lycanthropus.

Spirits (I confesse) they are not palpable, but only *visible*: and
 therefore, not the *seeing* (without the *handling*) might wel haue
 satisfied *Christ* his *disciples*.

Orthodoxus.

Yea, but (whatsoeuer you imagine of the other *disciples*) if
 you rightly way, and exactly consider the *text* it selfe with the
 seuerall *circumstances*) you may plainly perceiue, that the
 fault of *Thomas* his *incredulity* was secondly bewraied and con-
 demned: for that he durst neither credit the *uowe* taken by
 the other *disciples*, nor trust his *owne eyes* concerning the truth
 of *Christ*s body. For (saith *Christ*) *because thou hast seen* (not be-
 cause thou hast felt) *thou beleeuest*. Also, *blessed are they that be-*
leeue and see not: and not they that beleeue, and *feele not*. Gi-
 uing thereby to vnderstand, that our *corporall eyes* may truely
 discern betweene a *spirit*, and a true *naturall body*: which were
 not true, if *spirits* and *diuels* could possibly *transforme* them-
 selues into any *visible shapes* or *formes* of true *bodies*, for there-
 by the *sence of seeing* might soone be deluded. And in very
 deed, it is very *erronious* for any to imagine that the *eyes* may
 possibly be deceiued, in discerning between *spirits* and *diuels*,
 and

Hugo Cardinal.
 in Iohannem,
 cap. 20. 29.

Ioh 20. 29.

Math. 14. 26.

Marc. 16. 14.

Luc. 14. 39.

and true *naturall bodies* : as appeareth by sundry *scriptures*.
Wherein *Christ* very sharply reproveth his owne *disciples* :
for not crediting the iudgment of their owne *eies* in such a case.
Which could not (I say) be a certaine rule; if *spirits* and *diuels*
can truly and essentially transforme themselves into true *naturall bodies* : or but change themselves into the true *shapes* and
formes of such *bodies*. And, this (I beleue) doth break the very
neck of those your supposed transformations of *spirits* and *diuels*
whatsoever.

Lycanthropus.

This that you say is vndoubtedly true, and yet, still me
thinke the *diuell* should haue power, so to transforme himselfe,
either in *substance*, or *appearance* at least : although I my selfe
am vnable to render any one reason thereof.

Orthodoxus.

Pompanac. de
incantat. c. 2.

O quam credula
mens hominis,
& erecta fabu-
lis aures.

It is verie ridiculous (saith one) for a man to leaue manifest
things, and such as euen by naturall reason may soundly be prooued :
and so, to seeke after unknownen things, which, by no likelyhood may
be conceined, nor yet tried out by any rule of reason : but,

Good Lord, how light of credit is the wauering minde of man ?
How vnto lies and tales, his eares attentive all they can ?

Lycanthropus.

Good maister *Orthodoxus* ? I am drawen (by the very force
of your speech) into a maruelous perplexitie. For when I
examine the weight of your reasons propounded, I am driuen
to denie the transformation of *spirits* and *diuels* : but, so soone as
I returne to the necessarie consideration of my present dis-
tressed estate, then, that former new-bredde conceit is cut in
the necke, and squashed quite.

Orthodoxus.

And why so I praie you ?

Lycanthropus.

See the lively
effect a melan-
cholicke humour,
it being predo-
minant.

Surely sir, because I my selfe am essentially transformed into
a wolfe: I make no question, but that *diuels* can also substantial-
ly change themselves into any true naturall bodie.

Orthodoxus.

Verie true as you say : the one is euery way as possible as is
the other.

Lycanthropus.

Why, then alas, the Lord be mercifull to vs : for what man
in

in the world may possible be free from their malice?

Philologus.

How now *Lycanthropus*, are you indeed in good earnest? doe you verilie imagine you are essentially transformed into a wolfe? now surely, this is the oddest iest that euer I heard.

Lycanthropus.

Nay, nay (alas) it passeth a iest: for I finde it and feele it to true by experience.

Physiologus.

Well said *Lycanthropus*, now I perceiue your name was not giuen you for nought: it being so proportionable answerable to your phantasticall nature. You are called *Lycanthropus*: λυκανθρωπία. Auicenn. tract. 4. cap. 15. that is, a man transformed to a wolfe: which name is verie fitlie deriued from the verie disease it selfe that disorders your braine, called *Lycanthropia*. Which worde, some *Physitions* do translate *Demonium Lupinum*, that is, a woluish *Demoniacke*: Paul. Aeginetius, lib. 3. cap. 15. others *Lupina melancholica*, and *Lupina insania*, that is a woluish *melancholie*, or a woluish furie and madnes. And it is nothing else in effect, but an infirmitie arising vpon such phantasticall imaginations, as do mightily disorder and trouble the braine. AEtius lib. 6. cap. 11. Leonardus Fuchsius instit. medec. lib. 3. sect. 3. cap. 11.

Lycanthropus.

An infirmitie say you? It is a verie strange and fearefull infirmitie, that can so essentially transforme a man into a verie naturall wolfe? God blesse euery good man from such kinde of infirmities.

Physiologus.

Had you liued in such a time, as beasts, and beares, & wolues were supposed to speake like men: it had beene an easie matter (I perceiue) to perswade you that you are a wolfe.

Lycanthropus.

Yea, but how are you able to perswade me the contrarie?

Physiologus.

That may easily be done, by describing briefly vnto you, the verie true nature of that the aforesaid diseases, which so fearefully affecteth your minde, with these phantasticall imaginations and fond conceits.

Lycanthropus.

I praie you then describe it plainly vnto me.

Physiologus.

With verie good will. Wherein you must principally consider,

Anicen. tract.
4. de agritud.
capitū, cap. 15.
Phil. Barowgh.
in method. phy-
sic. lib. 1. cap. 27.
cap. 28. fol. 34.
Leonard. Fuchf.
Instit. Medec.
lib. 3. sect. 3.
cap. 11.

Anicen. tract.
3. de apostemat.
capitū, cap. 1.

Anicen. tract. 4.
de agritud. capi-
tū, cap. 16.
Phil. Barowgh.
in method. phy-
sic. lib. 1. cap. 27.
28. fol. 34.
Otho Casman.
Angelograph.
par. 2. cap. 18.
quest. 6. pag.
540.

sider, that the verie first *matter* which causeth *Lycanthropie*, or this *wooluishe Demoniacke*: consisteth in the very selfesame *matter* or *stuffe* that maketh in any other man else, a *melancholike humour*, for either of both are *melancholike persons*. Howbeit, the *peculiar cause* it selfe which more especially procureth *Lycanthropie*, is either that kinde of *melancholy* which ariseth properly of *choler adust*: or that which comes of a *simple and naturall melancholie*. Sometimes also it proceedes of an *impostume of bloud* in the *braine*: but verie seldome of *bloud adust*. Now then, that *Lycanthropie* which ariseth onely of the abundance of a *simple melancholie*, as it is (for the most part) the verie woorst of all, & therefore is called *Lupina insania*, a *wooluishe furie* or *madnes*: so is it commonly seated in the *exteriour parts of the braine*, and hath an *operation* not vnlike to the *matter of a disease*, called *Karabitus*, which is a *botte impostume* of the head, seated in the verie *ventricle of the braine it selfe*, causing *choler adust*, and the *melancholike matter* verie much to abound. Whose *vaporous humors* (vitiating and corrupting the *braine*,) doe procure the *patient* vnto a verie deepe sleepe. Wherein his *phantasie* is fearefully troubled with the dailie *impression* of such fearefull and *strange imaginations* as do cause the *interiour spirits of the braine* to waxe verie *wilde* and *fearefull*: by reason of those *blacke and clondie representations*: which were receiued before in the *phantasie*. And heereof it is, that some vnskilfull *Physitions*, do so rashly ascribe this *humorous disease* to the *operation of the diuell*: and that the *ignorant people* do absurdly imagine the *partie thus affected*, to be vndoubtedly possessed of *diuels*. Howbeit, they should certainly know, that a *cholericke humour* (so soone as an extreme *adustion* affecteth the same) is forthwith conuerted to *furie* or *madnes*: neither is it then satisfied with an onely *simple melancholike affection*. This disease, it hapneth to men especially in *Autumne* through the malitiousnes of the *humors* abounding, and eftsfoones is encreased in the *spring*, & in *summer*: yea, & it is then the extreamest of all when the *north-winde* blowes, by reason of the *drines* thereof. The *signes* that commonly fall forth in the beginning of this disease, are these, namely, *strange conceits* and *feares*, a proneesse to *anger*: the *partie affecting solitarinesse*, hauing a fearefull *swimming and turning about of the braine*. Howbeit, when the *disease* is once growne to perfection: then there folowes verie *fearefull*

fearfull and strange effects. For, some are afraide the *beaueus* Hyperium in method. theol. lib. 2. pag. 310. will ouerwhelme them forthwith: some feare the *earth* will swallow them quicke: some stand in continuall dread of the *enees*: and others againe, that *woolues* will enter into them. Some imagine themselves to be *diuels*, *birds*, and *vessels of earth*: yea, and that they be truely transformed into *woolues*, and therefore they do counterfeit their *voices*, & wander about in the *fields*. This vndoubtedly is your present *disease*: & this is that which makes you so resolute concerning the supposed possession of *spirits* and *diuels*. All which you may plainly perceiue, is nothing else in effect, but a *phantasticall conceit*, occasioned only upon those *disordered humours* which hurt and trouble your *braine*. That which any further concerneth the *nature*, the *causes*, the *circumstances*, and *cure of Lycanthropie*: you may see more at large in Ioh. Wierus de praestig. demon. lib. 4. cap. 23. *Wierus* his workes.

Lycanthropus.

This is very strange I assure you, and more then euer I heard: albeit I haue felt the *experience* thereof in my selfe.

Physiologus.

Not so strange as true: and therefore, forsake your folly in time.

Orthodoxus.

I pray you hartely doe so, and that so much the rather: by how much the *diuel* (in working vpon that *disordered humour*) will be ready eftsoones to abuse you afresh. In consideration whereof, I will shew you what the *Ancyran councell* and others haue carefully decreed against such *humerous persons*, saying thus. Whereas certeine *gracelesse women* (seduced wholly by *satans illusions*) doe verely imagine themselves (for certeine howers in the night) to be riding vpon *woolues* and *beasts* with *Diana* the *pagane Goddesse*, and to passe through fundry *counties*: through which *erronious conceits*, they (being grossly abused) doe verely beleue those things to be true, yea, and (in beleeuing the same) do fearefully straggle from the true *sauing faith*. It appertaineth therefore to the *ministers* (in euery their seuerall *churches*) to publish and confute the falshood hereof: and withall, to strengthen the *minds* of their people against euery such *phantasticall and fond illusion of satan*. Who eftsoones assailing the *minds of humerous women*, and (through *infidelity*) compelling them sure to himselfe, *deludes* their said *minds* with

Ancyranum concilium.
Gratianus ibid. can. 26. q. 5.
August. de spiritu & anima, cap. 23.
Destructorium vitiorum, par. 6. cap. 49.
Ortho Casman. Angelograph. par. 2. cap. 19. q. 2. pag. 540.

dreames and visions: making them sometimes *mery*, and sometimes *sad*: shewing them *sundry persons*, both *knowne* and *unknown*: yea, and leading them dangerous *bie-waies* to their owne *destruction*. Thus you see the *councils decree* against these *rouing conceites*, wherewith your selfe (at this present) is fearefullie tainted: and therefore, forethinke you thereof in time.

Lycanthropus.

Are there then no *essentiall transformations* at all?

Orthodoxus.

No verily, whatsoeuer they *seeme in shewe*, they are but *illusions and sleights of the diuel to deceiue*: and therefore (I aduise you to winde your selfe from them with speede, for feare of a further mischief. And, because you shall not *imagine* this counsell I giue, to be but a *dreaming deuise* of my owne: therefore, (besides that which was spoken before) I will yet further make knowen vnto you, how *generall councils*, many good *writers*, yea, and the *Popes owne canons* do all iointly *condemne* and pronounce this *peeuissh opinion* concerning the supposed transformation of *diuels*, to be *impious, absurd and diuellish*, and the maintainers thereof to be *woorse then Infidels*, saying thus: *Who-soeuer beleeueth that any one creature can be made or changed into better or woorse, or to be transformed into any other shape, or into any other similitude, by any other then by God himselfe the creator of all things: without doubt, he is but an Infidell, and woorse then a Pagane*. And therewithall, this reason is rendred. *Because* (say they) *they doe therein attribute that power to a creature: which onely belongeth to God the creator of all things*. By this you may plainly perceiue, of what reckoning these your supposed transformations haue beene in former times.

Philologus.

Lycanthropus? your *opinion* (it appeareth) is plainly condemned of all: and therefore, forsake it for shame.

Lycanthropus.

So I do I assure you: praising the *Lord* with all my hart, for bringing me thus to behold the folly thereof: yea, and am hartely sorry, for being *bewitched* therewith so long, being also ashamed now of my *odious name*.

Physio-

*Anquirense
concilium.*

*Gratian, ibid.
can. 26. q. 5.*

*Prosper in li-
bello de dono ti-
moris.*

*Destructorium
vitiorum par. 6.
cap. 49.*

Otho Casman.

Angelograph.

par. 2. cap. 18.

q. 6.

Malmesburij,

de gestis An-

glorum lib. 6.

Physiologus.

The Lords name be blessed for this your happy illumination in Iesus Christ.

Pneumatomachus.

Yea, and the Lord grant the like happy successe, to our further proceedings.

Lycanthropus.

So be it. But good Master *Orthodoxus*, I remember full wel, how that (in the beginning of our conference, where we handled the power of spirits and diuels) you spake of a twofold possession: the one *reall*, the other *actuell*. The first you haue fully confuted: notwithstanding any thing spoken to the contrary. Howbeit, of the other, the question is ordinary in euery mans mouth: and therefore, I pray you hartely shew vs your iudgement also therein.

Orthodoxus.

What (I pray you) is the common opinion of men concerning the same?

Lycanthropus.

I here of none that make any doubt of *actuell* possession: yea, and the *Exorcist* also who cast out the diuel at *Magnitton* (howsoeuer he faggeth with me now, concerning his first conceite of *real* possessions) he is very confident (in the very title of his apology) to auouch the yong man to haue been *actually* possessed of *satan*.

M. Dorel in the title to his Apologie.

Exorcistes.

I doe so in deed, and I make no doubt thereof at all being able (I hope) to *mannage* the same against all men, yea euen to the death.

Orthodoxus.

What are you able to *mannage* against all to the death?

Exorcistes.

That the diuel hath, and may haue now (euen in these daies of the gospel) an *actuell* or *powerfull* possession in men.

Orthodoxus.

What man? are you now fled from your idle conceit of *essentiall* possessions, to the supposed *actuell* possessions of spirits and diuels: this, as it argueth evidently great want of munition to *mannage* that matter; so it haleth vs perforce to follow your footings awhile, in these your wandring vagaries, that so (be-

ing forcibly beaten from all hope of recouering your former hold) you may be forced (at the length) to yeeld vp the conquest in the open field. Howbeit, this *question* (I perceiue) doth craue a larger discourse then the present time will afford: especially, our *dinner* being now in a readinesse, and staying vpon vs. Let vs therefore (for the present) put an ende to our speech, till we haue refreshed our selues with the good blessings of *God*: and then afterwards walke forth, and conferre of this point to the full.

Pneumatomachus.

Sir you may account vs for bold and impudent guests, that are thus troublesome and chargeable to you.

Orthodoxus.

My *ministerie* is allotted to these kinde of *troubles*, and my *cheare*, I account well bestowed vpon such sort of guests: therefore, make no more strangenes, but, arise and goe with me,

Philologus.

We praise *God* for your kindnes and care concerning our *bodies* and *soules*: and therefore doe thankfully accept of your offer, and dutifully attend on your person.

Orthodoxus.

Let vs then arise, and depart.

The end of the fifth Dialogue.



The sixth Dialogue.

THE ARGUMENT.

Of actuall possession, *what it is? And whether the diuels now (in these daies of the Gospell) do actually possesse either the minde or the bodie: by an extraordinarie afflicting or vexing?*

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEVMATOMACHVS.		EXORCISTES.

Orthodoxus.

HAuing blessed the *Lord* for his benefits, the choice shal be yours, whether you will walke foorth abroad: or, keepe close in my *Parlour*, and conferre there of the *question* for one or two howers.

Physiologus.

Sir, you remember the *Proverbe*. *After dinner sit a while: and after supper walke a mile*. The which, as it accordeth verie fitly with the *rules of Physicke*: so will it be a furtherance to the maine purpose it selfe, which we haue in hand.

Orthodoxus.

You say verie well. Goe to therefore *Exorcistes* proceed in your purpose: and tell vs what you hold concerning this point.

Exorcistes.

This I haue hitherto, and yet still doe confidently holde: *That the diuell, euen in these daies of the Gospell: hath an actuall possession in men.*

Orthodoxus.

Well then (before you produce your proofes) let vs first put downe the *question* it selfe in it proper termes: that so, we may the better perceiue the verie point of your purpose.

Lycanthropus.

I pray you proceed in that course.

Orthodoxus.

With verie good will. For so the matter controuersed be-

The sixth Dialogue.

tweene vs, may more fitly be comprehended within the true bounds of an orderly conference.

Philologus.

A verie conuenient course, in my proper conceit.

Pneumatomachus.

I am iust of your minde.

Exorcistes.

Neither know I of any one that dissents from the same. Tell vs therefore, I praie you : what is *actuell possession*?

Orthodoxus.

The *actuell possession*, is that *effectuall working power*, wherewith the *diuels* (by an operative permission of God) doe extraordinarily, and in most woonderfull manner afflict, molest, torment, and vex some speciall persons (in a speciall iudgement of God) put ouer vnto them, for that speciall purpose. Wherein, we haue first to obserue, the *primarie efficient cause* : namely, the speciall purpose and iudgement of God. Then next, the *secondary efficient cause* : I meane, the *effectuall working power* of the *diuell*. Thirdly the *materiall cause* : that is to say, the affliction, the torment, and vexation it selfe. Fourthly, the *formall cause* : namely, an extraordinary manner of working. And lastly, the *finall cause* : I meane, some speciall purpose of God, best knowne to his wisdom.

Lycanthropus.

How manifold I pray you, is this *actuell possession*?

Orthodoxus.

It is twofold : namely, either *mentall* or *corporall*.

Lycanthropus.

What meane you by the *mental-actuell possession*?

Orthodoxus.

My meaning is not, that the *diuell* doth really enter, and essentially, or inherently dwell in the possessed mans minde, which we denied before, when we conferred of the *real-mentall possession* : but, that he doth onely *actually afflict*, and *effectinolie torment* the possessed mans minde.

Lycanthropus.

What meane you, by *actually afflicting* the possessed mans minde?

Orthodoxus.

By *actually afflicting*, I vnderstand the *effectuall* and *powerfull*

full operation, wherewith the *dinell* (for the present) doth so fearefully molest, and so strangely depriue the possessed mans minde it selfe, from the present vse of all reason: as he makes him euen *senseles* and *woode*, verie violently to rush headlong into fire and water, and outragioullie to runne vpon desperate aduentures.

Lycanthropus.

And what call you the *corporall actuall possession*?

Orthodoxus.

I call the *corporall actuall possession*, that ineuitable working power: whereby the *dinels* doe *actuallie* torment and *vexe* the whole, or some *speciall* part of the possessed mans bodie.

Lycanthropus.

What meane you, by *actuallie tormenting* the whole or some part of the *bodie*?

Orthodoxus.

My meaning is, that, the *dinels* (for the present) doe, either powerfully *disable* the whole, or some part of the possessed mans *bodie*, from the orderly accomplishment of their peculiar and *ordinarie operations* appointed of God, by depriuing the said *body* foorthwith of seeing, of hearing, of speaking, of walking, by bowing and bending together: or do otherwaies, verie effectually *enable* the saide *bodie*, or the seuerall parts thereof, with some *extraordinarie*, and *vnnaturall force*, for the fearefull effecting of many outragious, and most mischieuous practises. Namely, the *remaining day & night among granes*: the *knapping in sunder of chaines*: a violent *rending*, and *tearing*: a *tumbling headlong into fiers and waters*: a *scriking*, a *wallowing*, a *foaming*, and *leaning for dead*.

Pneumatomachus.

These *actuall possessions*, are fearefull possessions.

Orthodoxus.

They are so I confesse. But what saith *Exorcistes* to those things that be spoken?

Exorcistes.

Sir, the *description* which you haue made of *actuall possession*, with those her *seuerall kindes*: I approoue in euery point. But, tell me in good earnest, do you absolutely denie euery such *actuall possession*?

The sixth Dialogue.

Orthodoxus.

I doe freely acknowledge, that the same was vndoubtedly in vse in the daies of *Christ*: howbeit, I do flatly deny any further continuance thereof now, in this time of the *Gospell*.

Exorcistes.

Men may denie the *sunne-shine* at mid-daie: if they could beare vs in hand we were blinde.

Orthodoxus.

And, men may affirme the *moone* to be made of a *greene cheese*: if they could make vs belecue what they list. Howbeit, affirme what you will: we are commanded to *search the scriptures*, and to *trie out your spirit, before we beleene you*.

Ioh. 5. 38.

1. Ioh. 4. 1.

Licanthropus.

Good maister *Orthodoxus*, reiolue vs I praie you in this so intricate and doubtfull a matter: for al men do acknowledge, and my selfe hath hitherto euer held the *actuell possession of diuels*,

Orthodoxus.

I do neither respect what the most men acknowledge, nor greatly regard what your selfe do hold so long as I haue *truth* on my side. *We must not runne after a multitude in the doing of euill: nor agree in a controuersie to decline after many in overthrowing the truth*. You also held the *reall possession of diuels* not long since, which now you disclaime: and so will you do this other I doubt not before it be long.

Exod. 23. 2.

Lycanthropus.

Verie true as you saie: and therefore I lay my hand on my mouth.

Exorcistes.

Sir, notwithstanding these your cloked insinuations, I make no *question* at all, concerning the *actuell possession of diuels*, euen now in these daies of the *Gospell*.

Orthodoxus.

Why man? The *Lord God* neuer purposed, much lesse hath he openly auouched the perpetuitie thereof in any part of his word: therefore, the same was onely *temporarie*, and no way perpetuall.

Exorcistes.

Yes sir? a perpetuall commission for repelling the *actuell possession of diuels*, was vndoubtedly giuen by *Christ* and the same
very

Math. 10. 7.

Marc. 6. 7.

very formally executed also by his owne *disciples*: as appeareth plainly in sundry *scriptures*.

Luc. 9. 1. & 10. 9. 17.

Marc. 16. 20.

Act. 16. 18.

Orthodoxus.

Frame your *argument* from those places of *scripture*.

Exorcistes.

I frame it thus. The *commission* giuen by *Christ*, for repelling the *actuell possession* of *diuels* remaineth *perpetuall*: therefore, the *actuell possession* it selfe, remaineth also *perpetuall*.

Orthodoxus.

Prooue in your *antecedent*, the *perpetuitie* of that *commission*.

Exorcistes.

Why fir? there is no one *expresse inhibition* thereof in all the *scriptures*.

Orthodoxus.

Sith you so resolutely insist vpon the *perpetuity* of that *commission*: I intend to drive you away from that *conert*, by arguing (from the tenour of that selfesame *commission*) against you thus. If that *commission* giuen by *Christ* for repelling the *actuell possession* of *diuels*, be vndoubtedly *perpetuall* in these daies of the *Gospell*: then the *drinking* of *deadly poison*, with warranted *safety* from all *bodely harme*, is also *perpetuall*. Good fir? let vs foorthwith behold I beseech you in your owne person, an *experimentall demonstration* of this one thing, first: and we wil the rather belecue you in all the rest.

Marc. 16. 18.

Philologus.

Maister *Exorcistes*, you were much better (in my simple conceite) to giue ouer this *argument* quite: then be forced, thus to *demonstrate* the truth thereof to the world.

Exorcistes.

Not so. For, the whole contents of that selfesame *commission*, saue onely the expelling of *diuels*: were altogether *temporary*, and no waies *perpetuall*.

Orthodoxus.

Who dare auouch the *perpetuitie* of that *actuell possession* of *Diuels*: more then of any the rest? Nay, who would not much rather account both it, and the rest of those the *miraculous operations* comprised jointly together in one and the selfesame *commission*, to be euerie of them vndoubtedly *determined*: because, those *temporarie officers* whereunto they properly appertained,

Luc. 24. 46.

Act. 1. 8.

Eph. 4. 13.

pertained (namely, *Apostles, Prophets, Euangelists*, and the *seu-
mentie disciples*) are long since determined. Who being euerie
of them *extraordinarie officers*, receiued (together with the of-
fice it selfe) *extraordinarie grace* and power from aboue, to ac-
complish the same. Whereas the *ministeriall functions* of *Pa-
stor* and *Doctōr* (perpetually remaining to the ende of the
world) are both of them *ordinarie functions*: and therefore, to
be ordinarily directed, disposed and guided, according to the
ordinarie Constitutions, and Cannons contained in the word.

Exorcistes.

Notwithstanding the *Pastor* and *Doctōr* be (in verie deed)
but *ordinarie officers*: yet I doubt not at all, but that some cer-
taine of them (as seemeth good to the Lord) may also be en-
dued with an *extraordinarie power* and grace for repelling the
actuell possession of diuels.

Orthodoxus.

Seeing you stand with such a settled pertinacie in your pro-
per conceit, I doe argue against you afresh on this sort:

The *extraordinarie power* of *casting out diuels*, was peculiarly
appropriated to Christ himselfe, and his owne *disciples*: there-
fore, the said *extraordinarie power* doth not ordinarily apper-
taine to any *ordinarie ministerie* succeeding that *primitive age*.
And, if no *extraordinarie power* for expelling the *actuell pos-
session* of diuels remaineth perpetuall: then, neither the *actuell
possession* it selfe remaineth perpetuall.

Exorcistes.

But, why should that *extraordinarie power* be peculiarly ap-
propriated to Christ himselfe, and his owne *disciples*?

Orthodoxus.

D. Fulke to the
Rhemish testa-
ment, in Math.
cap. 17. vers. 19.
sect. 5.

Ioh. 15. 24.

Math. 28. 19.

Marc. 16. 15.

Zanchius, in

Eph. cap. 4. 11.

pag. 178.

Because the verie *maine endes* of euerie such *extraordinarie
and miraculous worke*, were to be accomplished especiallie, and
onely by them. For first, our sauour *Christ* being both *God*
and *man*, but yet vtterly vnknowne to the world: it was ther-
fore vndoubtedly meete, that he especially, and only he him-
selfe (by some such *extraordinarie and miraculous workes as none
other might possiblie do*) shoulde apparantly make knowne to
the worlde, the admirable power of his *Deitie*. As also, his owne
disciples, they being *extraordinarily* and specially appointed to
preach and to plant the Gospel of Christ throughout the whole world:
it was likewise vndoubtedly necessarie, that, the infallible
truth

truth of such heavenly doctrine so extraordinarily delivered from them, should (in an especiall regard of the *strangenes* thereof) euen by those their *extraordinarie actions* also (as by the *supernaturall seales* of the *Almightie* himselve (be perpetually established to the ende of the world. In an onely consideration whereof, euen, those their *peculiar prerogatives* (together with an *extraordinarie abilitie in preaching the Gospell*) were especially, and onely bestowed on euerie of them, as verie plainly appeareth in the *authentick tenour* of that selfesame *commission*, saying, *Goe preach to all people, and tell them the kingdom of heauen is at hand: heale the sicke, cleanse the lepers, raise vp the dead, and cast out diuels.* Now then, this the aforesaid *commission*, with these *peculiar graces & powers*, being thus *extraordinarily appropriated to the disciples* themselues: they proceeded accordingly in an *extraordinarie execution* therof, & *preached the Gospell euerie where, the Lord working together in euerie of them, and, confirming the word with miracles following.*

Math. 10. 7. 8.

Marc. 16. 20.

Exorcistes.

Sir: howsoeuer you seeme to determine the *extraordinarie power* for repelling the *actuell possession of diuels*, together with the *Disciples daies*: yet, this I am certein, that *Iustinus Martyr*, *Tertulian*, *Cyprian*, *Augustine* also, and the *Councel* concluded at *Bracha*, doe all ioyntly affirme, that the *working of miracles* was verie *ordinarie* practised in euerie of their times: yea, and it may plainly be gathered from the *Ecclesiasticall histories*, that the continuance thereof was found in the *Church*, for eight hundred yeeres after *Christ* at the least.

Iustin. Martyr.

contra Triphon.

Tertul. de cana domini.

Item in Apolog. cap. 23.

Cyprian. lib. 4. epistola 7.

Aug. de ciuit. Dei, lib. 22.

Item Psal. 65. Concil. Bracharense.

Josep. Antiq. lib. 8. cap. 2.

Wilelmus Minatensis, ration. diuinor. officior.

Orthodoxus.

They all write as you say, and the *Ecclesiasticall histories* also auouch the same: but, what inferre you thereof?

Exorcistes.

I inferre from thence, the *actuell possession of diuels* in these daies of the *Gospell*.

Orthodoxus.

I perceiue no such inference thence: for this I suppose, is your *argument*. *Iustinus Martyr*, *Cyprian*, *Tertullian*, *Augustine*, the *Councell of Bracha*, and *Ecclesiasticall histories* doe all ioyntly auouch the *continuance of miracles* for eight hundred yeeres after *Christ* at the least: therefore the *actuell possession* also of *diuels*, so long time continued in vse. This, as it foloweth faire

faire and farre of: so surely, it makes nothing at all for that *actuell possession* which you plead for your selfe, sixteene hundred yeeres since the coming of *Christ*. No surely, it doth rather conclude a *finall determination* thereof, aboue eight hundred yeeres past at the least. But be it, that the *continuance* also of *actuell possession* were iointly auouched by euerie of them for eight hundred yeeres after *Christ*: yet this, as it makes nothing (I saie) for the *possession* impleaded by you: so are we not necessarilie bound to beleue whatsoeuer they write concerning such matters, we hauing both *scriptures* and probable *reasons* impugning the same. Againe, howsoeuer *Iustinus*, *Tertulian*, *Cyprian*, *Augustine*, the *Councell of Bracha*, and *Ecclesiasticall histories* do all iointly auouch the *continuance* of *actuell possession* in those times and places wherein they conuerfed: yet no one of them all (how holie or gracious soeuer) do challenge such *extraordinarie power* to themselues, or once write that they *dispossessed* *satan* of any one person by him *possessed*. And therefore they might be deceiued by some false supposall of an *actuell possession* pretended by others: and so (by consequence) that which they write concerning those matters, is of so much the lesse credit, by how much especially, there haue in euerie age of the *Church*, some seducers sprung vp, who (for gaine or glorie) pretending a *special power* from aboue, for the *dispossessing* of *diuels*, both might and did also therein deceiue the wisest of iudgement. Briesly, we are therein to beleue their *writings* the lesse: because there be fundrie sorts of *diseases* in men now adaies, so like to the *actuell possession* of *diuels*, as verie fewe or none can hardly discern the one from the other. Which falling foorth likewise in those *former times*, might easily drawe those good *Fathers* into a strange imagination of some *actuell possession*: there being in truth no such thing at all.

Exorcistes.

But tell me in good earnest I praie you, do you confidently denie vnto all men, an *extraordinarie power* for driuing foorth *diuels* in these daies of the *Gospell*?

Orthodoxus.

Touching any thing hitherto heard I do I assure you. And, for a further confirmation I argue it further thus. If an *extraordinary power* for driuing foorth *diuels* be now giuen to any
in

D. Fulke to the
Rhemish testa-
ment, in Marc.
13.22. sect. 3.

in these daies of the Gospel, the parties then who challenge such power, they must as directly declare that their speciall donation by some peculiar priuiledge from God, as did the disciples of Iesus Christ: My meaning is, that whosoever will challenge to themselves any extraordinary power for the working of miracles, they must first testify that power by their extraordinary graces in preaching the gospel, they themselves being before but vnlettered men: and they must also be able, euen as authentically to auouch for infallible truth whatsoeuer they preach, as were the disciples themselves, vpon whom was bestowed especially that peculiar commission, with extraordinary graces and powers to accomplish the same. Otherwise we may shrewdly suspect some legerdemaine in pretending any extraordinary seale: where the roong is not extraordinarily appointed before, the extraordinary pen of an extraordinary writer. For, seeing all extraordinary offices are fully and finally determined long since: we make no question, but the extraordinary graces and powers, attending especially those extraordinary offices, did cease together with the office it selfe. And therefore, there remaining now in the church, but ordinary officers, they (at no hand) may challenge any those extraordinary graces and powers beyond their reach; but must ordinarily attend vpon such ordinary canons and rules, as the holy spirit puts downe for their ordination: and (in an orderly execution of euery such office imposed vpon them) they must by earnest study, meditation, and praier, except from God an especial blessing vpon those their ordinary labours and trauels bestowed.

Psal. 45. 1.

Rom. 12. 1. &c.

1. Cor. 12. &c.

1. Tim. 3. 1. &c.

Tit. 1. 5. &c.

Act. 20. 28.

Colos. 4. 17.

1. Tim. 4. 13. 16

2. Tim. 4. 1. 2.

1. Pet. 5. 1. 2.

Exorcistes.

Howsoeuer the extraordinary offices, and officers are vndoubtedly determined long since, as you seeme to auouch: I for my owne part, doe make no question at all, but that the diuels haue now (in these daies of the gospel) an actuall possession in some at the least: and that therefore, there is also an extraordinary power in some, to expel them from that their possession. Otherwaies, it were to to absurd, to graunt the continuance of such a disease in the church as the Lord hath reserued no remedie for.

Orthodoxus.

Thus then you reason. The disease it selfe is still continued: therefore, the remedie also thereof is still continued. I answere, your

Petiti^o prin-
cipij.

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The sixth Dialogue.

your *antecedent* is but a pitiful begging of the cause in question. For, the continuance of *actuell possession* is the very thing we dispute of. We flatly deny it: and your selfe (not hauing hitherto proued the same) would now by way of entreaty, obtaine at our hands a grant thereof.

Exorcistes.

I entreate no such fauour at all; but doe prooue it thus. All other matters else whereupon the *miraculous faith* of Christ his disciples did especially worke, namely *deafenesse*, *dumbnesse*, *blindnesse* and such like, haue stil their continuance in the church of God: therefore, the *actuell possession* of diuels (comprehended in one and the selfesame communion with them) it also is still continued in the church of God.

Orthodoxus.

I answer your *antecedent* thus. *Deafenesse*, *dumbnesse*, *blindnesse* and such like, they are not still continued in the church, as things *actually effected* by any extraordinary power of the diuel, but as matters naturally arising in men, by reason of some defect or redundancy in nature, or otherwaies, by meanes of some disordered humours, and such like *vnnaturall accidents*. Howbeit, the *actuell possession* we speake of, is no matter naturally arising in men, but a malady rather, that is *actually*, and immediately wrought by the power of the diuel himselfe. And therefore, this (you see) is no sound consequent *vz.* *Infirmities* naturally arising in men, are still of continuance in the church: therefore, the *actuell possession* of diuels, is still of continuance also. Here is no sequel at all. For, the one, I meane those *naturall infirmities*, they are but ordinary matters: the other, that is, the *actuell possession* of diuels, was an extraordinary malady, and had an extraordinary power to repell the same.

Exorcistes.

Sith you acknowledge the continuance of all saue onely that of *actuell possession*: there can be no question of the continuance also thereof, and I prooue it thus. If *deafenes*, *dumbenes*, *blindnes*, and such like (being euerie of them in Christes time, the principall matter whereupon the *miraculous faith* did worke) are yet *ordinarie diseases* continued still in these daies of the Gospell, and are onely now cured by *Physicke*, as by an *ordinarie and naturall meanes* appointed of God: then, the *actuell possession* of diuels (it being also in Christ his time, one principall matter for

See Dorel his
doctrine,
pag. 31.

See Paul his
doctrine,
pag. 31.

for the *miraculous faith* to worke vpon) it also is now an *ordinarie infirmitie* continued still in these daies of the *Gospell*, and is only now to be cured by *fasting and praier*, as by an only *ordinarie and naturall meanes* appointed of God. But, the *first* is true in all *experience*: and therefore also the *latter*.

Orthodoxus.

Albeit I should grant you the truth of the *first* in all *experience*: yet, your *consequent* concluded thence, hath in it no *appearance of truth*, but is vndoubtedly an *extrauagant* and *roa-uing conceite*, nothing *concludent in reason*, but beyond the bounds and limits thereof. For, howsoeuer *deafenes, dumbenes, blindenes*, and such other *occurents in nature*, be euerie of them *ordinarie and naturall diseases*, and are commonly cured by *ordinarie medicines* and other *Physicall helpes*, as by the *ordinarie and naturall remedies* appointed of God: the *actuell possession of diuels* neuer was, nor is now any *ordinarie or naturall infirmitie*, but an *extraordinarie torment*, *actually* inflicted vpon some, by the *extraordinarie power* of the *diuel*, and therefore neuer yet was nor is now anie waies curable by *ordinarie or naturall meanes*, but, by an *extraordinarie and supernaturall worke of God*. So then, howsoeuer your selfe would seeme to make the *actuell possession of diuels* (in these daies of the *Gospel*) but an *ordinarie, or naturall disease*, and the supposed cure thereof by *fasting and praier*, to be now but an *ordinarie and naturall remedie*, perpetually establisht by God in his *Church*: yet in verie deed and in truth, the *disease* it selfe, and the *cure* also thereof by such meanes effected, are both of them *extraordinarie and supernaturall matters*, and so by *consequence*, a *miracle* surmounting the compasse of all *ordinarie and naturall causes*. Vlesse haplie you imagine that the *fasting and praiers* performed by *Exorcistes*, are meere *naturall matters*, and haue in them naturally, some secret *naturall vigour*, naturally auailable for the timely expelling of *actuell possessions*: euen as herbes, and *physicall confectiions* haue naturally in them such a *naturall operation*, as verie fitly accordeth to the timely *curing of naturall infirmities*. Howbeit, pretermittig the further *discourse* of this point, till we come to handle the *power of dispossessing the diuell*: do now *object* what you can for the matter in *question*, or, giue me leaue to proceed in the rest.

Exorci-

Exorcistes.

Proceed I pray you, and spare not.

Orthodoxus.

Wel then, against the continuance of *actuell possession* I argue further thus. Whatsoever in it selfe is *perpetually existing*, that also in it selfe is *ordinarie and continually working*. But the *actuell possession* of diuels (in these daies of the Gospell) is in it selfe neither *ordinarie* nor *continually working*: therefore, the *actuell possession* of diuels (in these daies of the Gospell) is in it selfe not *perpetually existing*.

Exorcistes.

I denie your *proposition*. Because something may be *perpetually existing*: which yet is neither *ordinarie nor continually working*: euen as we see by experience, that the *brightnes and beate of the Sunne* (though the *Sunne* it selfe be *perpetuallie existing*) yet, neither is the *beate* thereof *ordinarie*, nor the *brightnesse continually working*. Not at such times especially as there is an *interposition* of *cloudes* betweene the said *Sunne* and the *earth*: or when he which withdraweth his force from this our *Horizon*, and maketh his *progresse* among the *Antipodes*.

Orthodoxus.

How certainly, or vncertainly soeuer the *Sunne* may be said to *continue* his appointed *progresse*, very certaine I am, that the man who endeouureth to folow your footings at euery turne, shalbe sure to finish his owne *progresse* in an endlesse *laborinth*. For, how should the *actuell possession* of diuels be possibly *perpetuall*, and not be *ordinary* in it selfe, nor *continually working*? Sith that which is *perpetually existing*, must needs in it selfe, be *ordinary*, and *continually effecting* some manner of worke. Besides that, you your owne selfe (euen in your last answer but one) did confidently conclude the *actuell possession* of diuels, to be none other thing now, but an *ordinary infirmity*, very ordinarily inflicted vpon the *church*: and the *cure* also thereof, is to be *ordinarily effected by fasting and praier*, as by the *ordinary meanes appointed of God*. Vpon which your assertion, I framed this my last *argument* against the *perpetuallie of actuell possession*: whereunto you doe now verie impudently oppose your selfe, by denying the very point you propounded before. Giuing vs thereby to vnderstand by the way, that (howsoeuer you want *alibers memorie*) your *toong* would be *lawfull* enough: if your

teeth

teeth would but giue it the scope, to be ranging abroad.

Exorcistes.

I onely opposed my selfe to your *maior proposition*, and (besides our present *question*, concerning the *perpetuitie of actuall possession*) I did further *demonstrate* the matter, by giuing a *fitt instance*, borrowed from the brightness and heat of the *sunne*.

Orthodoxus.

A verie fitt *instance* in deed. For, euen by that selfesame *instance* wherewith your selfe would *demonstrate* your matter: I my selfe doe also intend to *remonstrate* the truth of my *argument*. Whereas therefore you doe freely acknowledge, that the *actuall possession of diuels* may (in deed) be *perpetually existing*, but yet, neither *ordinarie*, nor *continually working*: giuing vs also an *experimentall demonstration* thereof (as you imagine) from the *materiall sunne*, which, howsoeuer the same in it selfe be *perpetually existing*, yet, neither is the heat thereof *ordinarie*, nor the *brightness continually shining*. Mine answer is, that, euen as by taking *brightness* and heat from the *sunne*, you doe (in effect) denie the *sunne* it selfe to be *perpetually existing*, because, heat and brightness are *essentiall qualities inseparably inherent, and perpetually knit with the sunne*: so surely, by denying the *ordinarie and continuall working of actuall possession*, you doe consequently conclude, that euen the *actuall possession* it selfe is not *perpetually existing*. Because the *actuall possession of diuels*, all the while it is an *actuall possession* in any *existence*: so long (at the least) the same must needs (in it selfe) be *ordinarie*, and will effectually performe some *actuall experiment*. Otherwaies, how may that be truly termed an *actuall possession*, which doth not *agere aliquid*: not accomplish (I meane) some one *act* or other. Notwithstanding all this, you labour to vphold the likelihood of this your imagined *instance*, by two speciall *cautions*: the one taken from an *interposition of cloudes*, the other from the *sunne* his conuersing among the *antipodes*. To what purpose these *cautions* should serue, I perceiue not as yet, vnlesse (as it seemes by the purporte of your speech) you would giue vs a watchword, & thereby illustrate vnto vs: that howsoeuer the *actuall possession of diuels* be in it owne selfe *perpetually existing*, yet, the same is (in effect) neither *ordinary*, nor *continually working*. And why so I beseech you? Because the *diuell* (forsooth) at some one time or other, may happily be playing

N
bo-peepe

bo-peepe with the partie behinde a *couerled*: or may bid vs here in *England* farewell for a season, while he goe and conuerse among the *Cannibals*. Howbeit, vnlesse you be able directly to *demonstrate* vnto vs, that there may be some odde time or other wherein the *sunne* it selfe, neither in this our *horizon*, nor among the *antipodes* hath his ordinarie course, or is continually *shining*: doe pardon vs (I pray you) though we (in the meane while) begin to imagine, that your *mits* (by roauing at random among the *antipodes*) be turned *topsie-turue*, and permit vs withall to conclude as before, that, because the *actuell possession of diuels* is in it selfe, neither *ordinarie*, nor *continually working*, therefore the same in it selfe is not *perpetually existing*.

Lycanthropus.

Expresse more plainely vnto vs, what you meane by the *termes* of *ordinarie*: and *continually working*.

Orthodoxus.

My meaning is, that, if *actuell possession* (as the *Exorcist* affirmeth) be now in these daies of the *Gospell*, an *infirmite* inflicted *perpetually* vpon the *Church*, as are also those other *diseases* contained iointly with it in one and the same *commission*: the same vndoubtedly (as are all the rest) woulde be much more *ordinarie* with vs then now it is. I meane, it would be much more frequent and often, at manie moe *times*, in manie moe *places*, and among manie moe *persons* then we see it to be. Yea, and it would vndoubtedly, be so much more *ordinarie* then anie of the rest: by how much more malitiouly the *diuel* compasseth the earth, and goeth continually about, seeking whom to deuour. Whereas the *actuell possession* which *Exorcistes* pretendeth, is a thing (now a daies) so vnwoonted, and so rare in *experience*, as, verie hardly it is heard of in twentie yeeres space. Yea, and when the same is generally supposed, to be presently apparant in some: yet, the same euen then, is so vn-certainlie knowne vnto men, as, the verie *parties* themselues, (of their owne knowledge) are vnable to say they be *possessed of diuels*, neither (if they were not earnestly perswaded vnto it, by some of the *Exorcistes trade*) would they euer imagine, any *possession* at all. And therefore (howsoeuer you dreame of the *perpetuitie of actuell possession*) the same (you see) cannot truly be saide to be *ordinarie*: but rather, an *extraordinarie*,
and

Ioh. 1. 7. & 2. 2.
1. Pet. 5. 8.

Katherine
wright saith,
she neuer did
thinke she was
possessed: but
that M. Dorel
would needs
perswade her
she was so.

and supernaturall matter, surmounting the order and course of nature.

Philologus.

Surely fir, I am iust of your minde, that, if *actuell possession* were now, as *ordinarie* with *diuels*, as are *diseases* with men: such and so great is their malice, we should foorthwith haue the whole world *actually* possessed at least.

Exorcistes.

That foloweth not. For, howsoeuer the *actuell possession* of *diuels* be *perpetually* *ordinarie* in these daies of the Gospel: yet is the same no further *effectuall* then God hath appointed.

Orthodoxus.

Perceiue you not the absurditie of your speech, in auouching a *perpetuall action*, without an *effect*? Howbeit because you relie so much vpon the *perpetuitie* of *actuell possession*. I doe argue further against you thus. Whatsoeuer power our sauour Christ hath vndoubtedly *determined* long since; no man may now hold the same in *opinion*, nor conscionable auouch the *perpetuitie* thereof. But that *extraordinarie* power which concerns the *actuell possession* of *diuels*, Christ hath *determined* long since: therefore that *extraordinarie* power of *actuell possession*, no man may now hold in *opinion*, nor conscionable auouch the *perpetuitie* thereof.

Exorcistes.

Prooue your *assumption*.

Orthodoxus.

I prooue it directly, from a *proportionable respect* of the two maine ends of such a possession, namely, the declaration of Christs Deitie, & the confirmation of his glorious Gospel: both which two ends are *determined* long since, and therefore, the *extraordinarie possession* of *diuels* which were especially for those two ends, it also is vndoubtedly ceased. The *determination* of the latter, (I meane the *confirmation* of the glorious Gospel) shall heereafter be handled at large, when we come to entreat of the ceasing of *miracles*: in the meane time, this I doe boldly auouch, namelic, that the *extraordinarie possession* for the other maine end (namely the *declaration* of the glorious deitie) is long since by Christ *determined*.

Exorcistes.

When, & where hath Christ *determined* the *extraordinarie possession* of *diuels*, concerning that *speciall end*?

The sixth Dialogue.

Orthodoxus.

Job. 12. 31.

Euen then, and there, where he telleth vs plainly, that, *nowe is the iudgement of this world: now shall the prince of this worlde be cast out.* Foretelling directly vnto vs, that (immediately after his death and resurrection) the extraordinarie, & actuall power of satans possession, should receiue a full, and finall subuersion, as a thing now meerely superfluous to worke vpon, for any further declaration of his glorious Deitie.

Exorcistes.

Good sir, by your leaue, you do greatly mistake the meaning of that Scripture. For Christ (by the aduerbe of time, or particle (*now*)) doth not precisely, and purposely reſtraine the final determination of actuall possession, vnto any predeterminate or speciall time: but, thereby doth rather insinuate the perpetuall efficacie of that his own effectuall working power, which (by the powerfull preaching of his glorious Gospel) should after his death successiueſly ſhew it ſelfe vpon Satan, to the verie ende of the world.

Orthodoxus.

2. Cor. 15. 25.

I perceiue you need no Gentleman vſher: for, you can take leaue (without leaue) to censure the exposition I giue of that Scripture, by quallifying the literall ſenſe of the particle (*now*.) Which in that place (you ſay) importeth no predeterminate or speciall time: but onely hath reference vnto the ſucceſſiue working power of Christ (executed by the powerful preaching of the goſpel) to the end of the world. In deed, I do willingly graunt that the effectuall working power of Christ, neither doth, nor may poſſibly determine to the end of the world: for, *hee muſt effectually reigne, till he hath (actually) ſubiected all his enemies vnder his feete.* But withall, I do flatly denie the continuance of ſatan his power of actuall poſſeſſion to the end of the world: neither may ſuch manner of inference be poſſible enforced from thence. For, what a dalliance is this? Christ his effectuall working power, muſt ſucceſſiueſly ſhewe foorth it ſelfe vpon ſatan to the end of the world: therefore the actuall poſſeſſion of ſatan, muſt not, nor may not determine to the end of the world. As though, if the actuall poſſeſſion of diuels ſhould now finallie ceaſe, and determine: the effectuall power of Christ could finde nothing at all in ſatan to worke vpon. But tell me (I pray you) had not the diuell at the firſt of all, a power of poſſeſſion: and a power of obſeſſion permitted vnto him? And was, and is he not

not industrious enough in the execution of both from time to time? Let continuall experience speake in this point. Now then, if the effectuall working power of Christ hath actually, & fully subdued the first: may therefore the efficacy of that his said power remaine now vtterly idle from time to time, notwithstanding any the fiery assaults or harmes which might grow from the latter? I suppose, nothing lesse. For, remember you not that old saying? *It is as much to keepe an hold: as was before to win the hold.* Hence therefore, it is very apparant, that, as the effectuall working power of Christ, hath extraordinarily and actually shewed foorth it selfe vpon *satan*, by suppressing for euer his power of actuall possession: so surely, the efficacy of that his said power, must now successiuelly shew foorth it selfe vpon *satan* to the end of the world, by repelling his power of obsession, I meane by withstanding his outrageous assaults, his cunning circumventions, his subtile tentations, and by quenching the force of his fiery darts for euer, through the powerfull preaching of his glorious gospel. So then, howsoever the continuance of Christs power be granted vnto you: yet, vnlesse you be able withall, very substantially to prooue the perpetuity of *satan* his actuall possession, you speake nothing at all to the purpose.

*Non minor est
virtus, quam,
querere, patia
tueri.*

Exorcistes.

Sir: howsoever I may seeme vnable to mannage the common sence which men giue of that place: I perceiue no reason as yet, of your owne exposition.

Orthodoxus.

Let vs therefore labour the clearing thereof, by this following order. First, let vs carefully examine those places of scripture: which (both before, and after the manifestation of Christ in the flesh) do purposely entreate of his effectuall working power vpon *satan*. The next, let vs more exactly analyze that portion of scripture which we propounded euen now: to prooue the final determination of *satan* his power of actuall possession. And then lastly, let vs endeavour to confirme our said exposition, by the testimony of writers, both old, and new. All this beeing fully effected: the truth of the matter will breake foorth (I doubt not) like the Sun in his strength.

Lycanthropus.

A very excellent order: I pray you proceed in the same.

Gen. 3. 15.

With very good will. First therefore, concerning those severall scriptures which purposely handle the effectuall working power of Christ, before his manifestation in the flesh: we have to consider, that the Lord God immediately after the fall of man, did (for the comfort of the godly, and terrour of *satan*) foretell to them both, that, *the seed of the woman should bruse the serpents head*. In which place, he precisely puts downe one speciall act, to be actually effected by Christ upon *satan*, namely the actual subduing of his actual dominion, vnderstood (in that place) by the *serpents head*: and, purposely refers the actual accomplishment thereof to the future time, saying thus. The seed of the woman (not doth, or hath) but rather (shall) bruse the *serpents head*. That is, in proceesse of time, shall even actually overcome the said power of the *diuel*: hauing also therein, a more speciall relation to the very death of our sauiour Christ, vnderstood (in that place) by the *brusing of his heele*. Now then, from the due consideration hereof, I doe argue thus, namely, that euen as, howsoeuer the *diuel* may be said to wage war with Christ and his members from time to time, yet, there was one special time predetermined of God, wherein the said *diuel* was actually to bruse the heele of our sauiour, and that vndoubtedly was the very time of Christ his suffering upon the crosse, whereupon, the *diuel* accordingly did put into *Iudas his hart* to betray his master: so surely, howsoeuer Christ and his members may be said to infringe effectually, the *diuel* his tyrannicall power from time to time to the end of the world, yet was there one special time foreappointed of God, wherein Christ alone was actually to breake the *serpents head*, and that vndoubtedly, was the very selfesame time wherein *Satan brused his heele*, I meane the verie time of Christs sufferings, when he said, it is finished.

Job. 13. 2.

Exorcistes.

Apoc. 13. 8.

Why doe you so exactly restraints, the conquest of Christ ouer *Satan*, vnto the onely time of his sufferings: sith he was, the lambe slaine from the beginning of the world?

Orthodoxus.

Job. Calvin, in
Heb. cap. 9. 26.

I restraints not the efficacie, but the very act of Christs conquest, to the onely time of his sufferings. Moreouer, although it be truly said that Christ was the Lambe slaine from the beginning of the world; yet, that must not be vnderstoode of
anic

anie *actuell*, but of an *effectuall* sacrificing of Christ, to so manie as in all ages and times doe apprehend the *efficacie* of his said sacrifice by a lively faith, which is the *victorie* whereby they overcome the world. If therefore, you vnderstand the aforesaid place of an *actuell* sacrificing of Christ, from the beginning to the end of the world: then surely, your speech is not onely, to to absurd, but withal, it crosseth directly the holie Ghost elsewhere: who telleth vs plainly, that (if an *actuell* sacrificing of Christ be there vnderstood) then Christ must often haue suffered from the worlds foundation. Besides that, it doth quite overthrow the dignitie of Christ his priesthood, about the *Leuitical* priesthood: which is there set foorth by many comparisons thus. The *Leuiticall* high priest, he sacrificed in a corruptible tabernacle: but Christ in the tabernacle of his owne bodie. He sacrificed with strange blood: but Christ with his owne blood. He entred into the sanctuary made with hands: but Christ into heauen it self. He appeared before the materiall Arke: but Christ before God his father. He euerie yeere once, iterated his sacrifice: whereas Christ (offering himselfe but once for al) abolished sinne altogether, as wel of the former, as of the ages to come. Then (after all this) he renders a reason why Christ could *actually* but once be sacrificed; namely, because he could *actually* but once be crucified. And in the end he confidently concludes, that, howsoeuer Christ was but once *actually* sacrificed, yet, the vertue and efficacy of his said sacrifice, did, and doth *effectually* extend it selfe to the sinnes which were before, and to the sinnes which succeeded his sufferings. So then (notwithstanding whatsoeuer you object) you may plainly perceiue, that, euen as albeit Christ his said sacrifice hath euer beene, and euer shal be *effectual* from time to time, yet, there was one speciall time foreappointed of God, wherein his said sacrifice was *actually* effected: so surely, that although the *effectuall* working power of Christ, hath beene, and is euer *effectuall* from time to time against the power of *actuell* possession, yet there was vndoubtedly one speciall time wherein the saide power of *actuell* possession was by Christ *actually* annihilated, and that was the verie time of Christ his manifestation in the flesh, when as (by the verie force of his sufferings) he brake the serpents head. Hereunto also the Euangelist Luke verie aptly accordeth saying. When a strong armed man keepeth his house, the things that he possesseth are in

1. Ioh. 3. 4.

Heb. 9. 26.

Heb. 9. 11. 12.

24. 25.

Bulling. in Heb.

cap. 9. 26.

Pellican. in

Heb. 9. 25.

Heb. 9. 26.

Heb. 9. 27. 28.

Pet. Martyr.

in Gen. 3. 15.

Ioh. Calvin. in

Gen. 3. 15.

Luc. 11. 20. 21.

Gualt. in Luc.
11. homil. 115.
Masc. ulus, in
Math. 12. 29.
D. Hil. in his
treatise of
Christ his de-
scension, fol. 63.
H. Iacob in his
treatise of
Christ's his suf-
ferings, pag.
161.

Aug. in Ioh.
cap. 12. 31.
tract. 52.
Ioh. Calvin. ibid
Item, Ioh. 16. 11
Musc. ul. in
Ioh. 16. 11.

Heb. 2. 14.

Henr. Bulling.
in Heb. 2. 14.

peace: but, when a stronger then he commeth vpon him, and over-
commeth him, he taketh from him all his armour wherein he
trusted, and deuiceth the spoiles. The Euangelist there, doth
allegorically depaint vnto vs the condition, dominion, and prac-
tise of satan. For by the strong armed man, he meaneth the di-
uell. By his house, he vnderstandeth generally the world, and
more particularly, the parties actually possessed. By peaceable pos-
session, the power and swaie of his tyrannicall dominion. By the
stronger, he vnderstandeth Christ that victorious lyon of the tribe
of Iudab. By the binding of him, the irrecoverable weakening
of his power of obsession. By the taking away of the armour where-
in he trusted, the vtter annihilating of his power of possession.
Lastly, by deuiding the spoiles, he meaneth the timely restaura-
tion of all poore possessed soules, to the kingdome and seruice of
Christ, according to that which Christ saith, now is the iudge-
ment of this world. Vnderstanding thereby, the iudgement of
discretion: not the iudgement of damnation, as if Christ should
say thus. Now is that selfesame time of the worlds reformation
at hand: wherein shall be plainly discerned the chosen ser-
uants of God, from the confounded slanes of Satan. Because,
now shall the prince of this world be actually cast out: by the effec-
tuall power of my death and resurrection. Thus then, we haue
briefly heard those speciall scriptures: which doe purposely
point at the effectuall working power of Christ before his death.

Lycanthropus.

Let vs heare in like sort, those other scriptures, which doe
purposely handle the said effectuall power of Christ; now since
his death.

Orthodoxus.

Content. First therefore, the holy Ghost saith thus to the
Hebrewes. For as much as the children are partakers of flesh and
bloud, Christ also himselfe tooke part with them: that he might de-
stroy through death, him that had power ouer death, that is, the di-
uell. Wherein, first (you see) he puts downe the incarnation of
Christ: and then next, he sheweth the maine cause of his saide
incarnation, namely, that he might destroy the diuell. Now then,
this same destruction of the diuell, it must in no wise be vnder-
stood of the essence: but of the actions of Satan. For, the diuell
(astouching his essence or being) still liueth, and liue must
for euer. Howbeit concerning his actions, I meane his tyran-
nicall

nicall dominion, and actuall power: he may verie fitly be said to be now destroyed. Because, howsoever *satan* be accounted a prince of this world, and therefore endeoureth verie proudly to *dominare* ouer all: yet, when he came vnto Christ, he found nothing at all in him, that is no such matter of *subiection* as he happily imagined. Neither could he possibly haue any power ouer him at all, or, no further power at the most, then the *bruising of Christ his heele*, I meane, the *crucifying of his flesh*. And, this one worke of *satan*, was that which *accidentally* procured his proper *destruction*. For, therefore did Christ take flesh vpon him, that, euen in the *flesh*, he might *conquere* him who had *conquered flesh*: and through *death* might destroy him that had *power ouer death*, namely, the *diuell*, as was shewed before. And this, as it hath reference to the *actions*, and not the *essence* of *satan*: so shall it giue much light to the *matter* in hand, if we precisely examine the verie word it selfe which the holy Ghost here obserueth. For, he saith not, that Christ hath *abated*, *infringed*, or *weakened*, but that he hath *destroyed the diuell*: that is, that he hath vtterly *cut off*, *exiled*, and *banished his tyrannicall dominion*. For, so much the word *samath* importeth, which signifieth to *chaine vp*, to *exterminate*, to *drine out*, and in such sort to *consume a thing*, as there remaineth no hope at all of anie *possible reuerie*. Yea, and the Greeke word *catargeo*, portendeth fully as much. Now then, howsoever Christ may truely be said to haue *destroyed the diuell*: yet, this word (*destruction*) hath not properly any reference to the *essence* of *satan*, for, therein he liueth, and liue must for euer, as hath beene declared. Neither may it be fitly applied to *Satan his power of obssession*, which is not yet vtterly destroyed: for thereby, he assaulteth, circumuenteth, and tempteth men still to the end of the world. And therefore, it must necessarily, and more especially be appropriated to his *power of possession*, which was not onely much *mained*, but *vtterly destroyed* by the *death of our Saviour*: although yet we denie not, but that this *vtter destruction*, both may be, and is also (in some sort) vnderstood of the *whole dominion and power of the diuell* whatsoever. All which his said powers, were so mightily weakened by the *sufferings and resurrection of Christ*: as, thereby he shall neuer be able any more *now* to hurt the elect. Because Christ (taking part with them in the *flesh*) hath *destroyed through death*, him that had power

Aug. in Ioh. cap. 14. 30. tract. 95. Ioh. 12. 31. and 16. 11. Ioh. 14. 30. M. Eucer. in Ioh. 14. 30. Muscul. in Ioh. 14. 30. Aug. in Ioh. 14. 30. tract. 79. Item ibid. tract. 95. Beza annotat. in Hebr. cap. 2. 14. Theophil. in Ioh. 12. 31.

καταργειν, id est, constringere, exterminare, disperdere. καταργειν, id est euacuare, dissoluere, irritum facere.

Heb. 2. 14. ouer

1. Ioh. 3. 8.

ouer death, namely the *dinell*. And, hereunto accordeth that which the holy Ghost elsewhere auoucheth, saying, that *Christ hath appeared, to loosen, dissolve, or destroy the workes of the dinell.*

Exorcistes.

That (*destruction*) isto be vnderstood of *annihilating* the *venim and sting of sinne and death*: and not of a *finall determining* of *satan his power of actuall possession.*

Orthodoxus.

Gen. 3. 15.
Luc. 11. 20.Gal. 4. 4.
Ioh. 12. 31.

Heb. 2. 14.

1. Ioh. 3. 8.

Herein your speech is derogatorious to the *efficacie and dignitie of Christs death*, in that (by restrayning the same as you doe, to the onely *annihilating* of the *venemous sting of sinne and of death*) you vtterly exclude the *effectual working power* thereof, from the *actuall determination of satan his actuall possession.* For, consider you not what *peculiar action* therein, the *Scriptures* impose vpon Christ? First, he hath been from the worlds foundation, peculiarly appointed of God, to be that *promised seede which should bruse the serpents head.* Then next, he is vndoubtedly that *stronger man, who was to binde the strong armed man: and to deuide his spoiles.* Both which places, as they plainly import some *peculiar action* to be performed by Christ: so doe they vndoubtedly, binde the *actuall accomplishment* thereof vpon his owne person alone, and that also euen in the *future time.* Then (*after the fulnes of time, our Sauiour Christ being come in the flesh*) he flatly affirmeth, that euen *now shall the prince of this world be cast out.* Limitting (you see) the *actuall effecting* of that selfesame *peculiar action* (so foretold as before) vnto the *present time* of his sufferings. Moreouer, after the *actuall accomplishment* thereof by his *death*, the holy Ghost else where affirmeth accordingly, that he hath by *death, destroyed him who had power ouer death*: and againe, that *Christ hath appeared to destroy the workes of the dinel.* Both which last places of scripture, as they plainly import some *speciall action* effected by Christ in the *preter time*, as did those other before in the *future time*: so surely Christ (after he was come in the *flesh*) did likewise allotte the *actuall performance* thereof vnto that *present time* of his *death*, wherein he was *actually* to finish his pre-determined *conquest ouer satan* himselfe. Now then, this said *actuall accomplishment* of some *speciall action* thus *actually effected* by Christ: must necessarily haue a *speciall reference* to the

the *finall determination* either of *Satan his power of possession*, or of his *power of obsession*. But, not of his *power of obsession*, for therein he still assaulteth and tempteth mens *minds*: and therefore, of his *power of possession*, as was shewed before.

Lycanthropus.

Let this suffice for the *sence* of those *seuerall scriptures*, which (both *before*, and *since* the comming of *Christ*) do point foorth vnto vs his effectuall working power vpon *satan*: and now, I pray you *analyse* that selfesame *scripture* you propounded of late, to prooue the *finall determination* of *satan his actuall possession*.

Orthodoxus.

Content. Wherein you haue to consider first, that, our sa-
uiour *Christ*, in saying, *Now is the iudgement of this world, now* *Ioh. 12.31.*
shall the prince of this world be cast out: had an especiall regard
to that earnest petition which certeine *greekes* a little before,
did personally put vp vnto *Andrew*, saying. *Good sir? we also* *Ioh. 12.20.*
our selues, would gladly see that same Iesus, whom the world so
eagerly affecteth and followeth. *Andrew* no sooner perceined *Ioh. 12.21.*
their sute, but he acquainted *Phillip* therewith: and, they both
together propounded the whole matter to *Iesus*. Now then *Ioh. 12.22.*
Iesus, considering (in the zeale of those *greekes*) how all nati-
ons affected his *preaching* and *miracles*, and came flocking vn-
to him: he answered *Andrew* and *Philip* thus. I perceiue by all *Ioh. 12.23.*
signes, that the very *hower* it selfe is now come, wherein the
sonne of man must be glorified in the *actuall manifestation* of his
effectuall power vpon *satan* by his *sufferings* and *death*. Which
his said *death* (I assure you) must now necessarily succeed, to
the *actuall* accomplishment of that *actuall conquest*: a very
liuely *resemblance* whereof you may plainly behold in the
wheate corne. Which, *vnlesse* it doth fall into the ground and die, *Ioh. 12.24.*
abideth alone: but, if it doe die, it bringeth foorth abundance of
fruit. And euen so, if this body of mine were once wrapped
within the *bowels* of the earth by the dart of *death*, there would
vndoubtedly spring many moe *branches* from thence: as from
that liuing *roote* which quickneth many to eternall life. Nei-
ther let any be so dismaied with the sight of my death: as that
therefore, they themselves would not gladly vndergoe the
like shame of the *crosse*. For, whosoeuer is so taken vp with the
loue of this life, as he would not (for my sake) be throughly wil- *Ioh. 12.25.*
ling

Job. 12. 26.

1. Pet. 2. 21.

Job. 12. 27.

Job. 12. 28.

Job. 12. 28.

Job. 12. 29.

Job. 12. 30.

Job. 12. 31.

Job. 12. 32.

ling to put over the same to the extreamest adventures of all: that man (without *question*) shall loose his life. Whereas they that (for my sake) doe make themselves ready to forgoe (if neede so require) their very life in this world : they shalbe sure to preserve the same to eternall life. Yea, and euen you also your selues, whom I haue especially chosen my *ministers*, to declare my said death to the world: if in your said ministry you desire to serue me aright, you likewise must willingly follow me your Lord and Maister, now leading this dance vnto death. For, *where soeuer I am; there must my ministers willingly be*. Neither haue I any other purpose in suffering death for you : but, to giue you an example to follow my steps. Wherein if you readily serue me, assure your selues that, then, my father in *heaven* will honour you highly. In deed, this *corporall death* (I confesse) is extremely fearefull to *flesh and blond*. For, euen my very *soule* (I assure you) is so intollerably tormented with the *terrors* thereof, as I would earnestly entreate my father, that the *approching bower* of this my death, might presently passe away : were it not that euen therefore I came vnto this bower. In consideration of which my determined death, I will the more earnestly endeuour my selfe, to vndergoe with patience, the whole bickering whatsoeuer, by crying incessantly vnto my father, and saying : *Oh father, glorifie thy owne name in these my appointed sufferings*. Moreouer, to the end you may plainly perceiue the fruits of my praier : you your selues shalbe eare witnesses of my father his answer from heauen, saying. My son, I haue both glorified it before in thy conception, thy birth, thy baptism, thy fasting, thy preaching, and miracles : and I will now glorify it againe, in thy death, and resurrection : because therein shalbe actually effected the finall ouerthrow of *satan his kingdom*. And, howsoeuer the people here present may happely imagine this sound from heauen to be but a thunder, or some voice of an Angel at the most : yet I assure you, it is the very thundring speech of my father himselfe. Neither came this voice onely because of my selfe : but for your sakes especially. To teach you assuredly, that, euen now is the iudgement, and reformation of this world : because, euen now must the prince of this world be actually cast forth from thence, as touching his *actuell possession*. Yea, and this so glorious a conquest over *satan* : must euen now be actually effected by the power of my death wherein, if I were once

lift

lift up from the earth and fastned withall vpon the crosse: I would then actually determine the actual dominion of the diuel, yea, and would effectually draw his captiuated prisoners vnder my princely regiment. Now, all this haue I purposely spoken vnto you, to shew you before hand, what death I must die: that, so soone as you perceiue me to giue vp the ghost, you may then certainly assure your selues, that the whole worke of your redemption from *satan*, from *death*, and from *hell* is actually effected & finished. Thus much for analysing the text it selfe. Wherein you haue heard the occasion, coherence, proceeding, and the orderly conclusion of all the premisses. Ioh. 12. 33.

Lycanthropus.

The exposition is plaine, in my simple conceite: let vs therefore now heare the testimonie of writers for further confirmation thereof.

Orthodoxus.

You shall. And first, to begin with *Augustine*, he saith, that (by the iudgement of the world) we must there vnderstand, not the iudgement of damnation, which is reserued to the last day: but, the iudgement of discretion, which consisteth wholie in reforming the worlde by the expelling of *Satan*. For, the diuell (saith he) possessed mankinde, and held them guiltie of punishment: through the handwriting of sinne. He did dominier in the harts of *Infidels*, and drewe them (being deceiued and captiuated) to worship the creature: by forsaking the Creator. August. in Euang. Ioh. cap. 12. tract. 52. Howbeit, through that selfesame faith of *Christ* which (by his death and resurrection) was (actually) established, and through his precious blood which was shedde for remission of sinnes: a thousand beleeuers being then (actually) freed from the power of the diuell, were (effectually) coupled to the bodie of *Christ*, and by the operation of his spirit, became liuely members of his mysticall bodie. For, so *Christ* expounds himselfe in the very next words saying, Now is the prince of this worlde cast forth. Vnderstanding by the particle (*now*) that which was then to be done at his death: not that which he was finally to accomplish at the generall iudgement. The Lord therefore foresawe that worke, which he knewe should be effected after his death and glorification: namely, that many thousands throughout the world, should faithfully beleene in his death. From whose harts, the diuel who worketh effectually in the before: should (actually) be

Act. 3. 16.

be driven out by *Christ's death*, and finally be subdued through faith in his name.

Exorcistes.

The *diuell* then (it should seeme by your speech) was neuer driven forth from the *patriarkes*, before the *passion of Christ*.

Orthodoxus.

Apoec. 13. 8.

August. in Ioh.
cap. 12. 31.
tract. 52.

Not so: For *Christ* was the *Lambe* slaine from the beginning of the world. Neither speake we in this place of the *effectual*: but, of the *actuell conquest* which he made ouer *Satan*. Yea, and this I further auouch, that euen as the *particle* (*now*) in an especiall regard of *Christes actuell conquest*, respecteth especially the verie *hower of his death*: so surely (in some consideration also of *Christes effectuell conquest*) the said *particle* (*now*) may likewise haue a more speciall reference to the verie *hower* it selfe of that his said death. Because howsoever the *efficacie* of that his *effectuell conquest*, hath (from the beginning of the world beene alwaies *effectuell*: yet the *vertue and power* thereof did more effectually shewe forth it selfe at the death and resurrection of *Christ*, then euer before. And euen thus is that place to be vnderstood which *Christ* elsewhere propoundeth, saying, that the *holy Ghost* was not yet giuen: because *Christ* was not yet glorified. Not, that the *holy Ghost* was neuer giuen to the fathers before, for *holy men of God*, spake euer as they were moued by the *holy Ghost*: but that hee was neuer so vniuersally, nor so effectually giuen as after, when he was in all abundance poured forth vpon the *Apostles*, vpon old men and children. Euen so, the *diuell* in like manner he was vndoubtedly cast forth of the fathers from time to time by the *effectuell conquest* of *Christ*: but yet, neuer so vniuersally nor so effectually driven forth, as after that *actuell conquest* of *Christ* on the *rosse*.

Exorcistes.

If the *diuell* be now so vniuersally, and so effectually cast forth from the faithfull as your selfe doe auouch: then the faithfull (it seemes) are now free from temptations.

Orthodoxus.

That foloweth not. For, howsoever the *diuell* his *actuell possession* be *actually expelled*: yet ceaseth he not stil to assault & to tempt the children of *God*. Howbeit, it is one thing to raigne inwardly, and another to assault outwardly. For the best defenced cities of all, are eftsouones of the enimie besieged: yea and sometimes verie hotly assaulted. Notwithstanding, though the *diuel* doth

August. ibid.

Ioh. 12. 31.

Aliud est in-
tersecus regna-
re: aliud forin-
secus pugnare.

doth daily cast forth his fierie darts: we are spiritually armed with the complete armour of God. Yea, and if at any time we hap to be wounded: the Physicion hee is euer at hand to cure our soules. For, what pray we for else, when we say, *Forgiue vs our trespases*: but onely that our woundes may be healed? And what other thing else doe we aske, when we say, *Lead vs not into temptation*: but, that he which besiegeth, and assaulteth vs outwardly, may neuer breake in vpon vs on any side, neither yet, by any fraude or force may be able to conquer a fresh? So then, albeit the diuell doth practise his policies daily against vs: yet, forsomuch as he hath nowe no abiding place in that hart where faith is resiant: he may fitly be saide to be both actually, and effectually now cast forth. Hitherto Augustine.

Eph. 6.13. &c.
1. Ioh. 2. 1. 2.

Math. 6. 12.
Luc. 11. 4.

Math. 6. 13.
Luc. 11. 4.

Exorcistes.

Procede in propounding the rest of your writers.

Orthodoxus.

I will. Next therefore for Chrysostome, he saith, *Nowe shall the prince of this world be cast forth*: that is (saith he) *be tumbled downe headlong*. For the diuell, who (before that time) did domineir, and beare the whole swaie in the world: shall nowe be ouerthrowne, and violently cast forth as it were with a sling, at the passion of Christ.

Chrysost. ibid.
Mittetur deorsum.

Againe, Theophilact, vpon these wordes (*Now is the iudgement of this world*) writeth thus. This (saith he) doth fitly accord with the premisses. For, the father protesting before from heauen, that he would glorifie his name againe: Christ sheweth heere, the maner how his said name should be glorified. Namelic, when as (by casting forth the prince of this world) the worlde should be iudged, that is, reuenged of satan. For, this casting forth, is a metaphor, taken from such as (being iustly condemned in iudgements) are actually cast forth from the tribunall seate. Or, by this casting forth may be vnderstoode the exiling of satan into the externall darkenesses: because nowe he hath lost his dominion ouer the faithfull. Neither shall hee euer be permitted to raigne (as before) within men, I meane, either in their mindes, or their mortall bodies: for I will (saith Christ) *now draw all men vnto my selfe*. Howbeit, because men cannot possible be brought vnto me, all the while they are captinated, and fast bound by that tyrant: Hauing therefore thus (actually) conquered satan, cast him forth, and broken a sunder the yron barres of his

Theophilac. in
Joh. cap. 12. 31.

his power by my death: I will now (*effectually*) draw all men vnto me, in despite of his teeth.

Nich. Lyra in
Job. 12. 31.

Againe, *Lyra* saith thus. *Now is the iudgement of this world:* that is, the iudgement for this worlde. Because (saith he) the world *nowe*, by the definitiue sentence of God, and through the power of *Christ's* death, is (*actually*) deliuered from the power of the diuell. And therefore it foloweth, that, *now the prince of this worlde shall be cast forth by the passion of Christ*. By the power of which passion is set open vnto vs the gate vnto glory, so that the diuell can now no more hinder the saints from the consequence of glorie, as he did in times past: although it be permitted him still to tempte, for the triall and exercise of all the elect.

Hugo Cardin. in
Job. cap. 12. 31.

Againe, *Hugo* saith thus. *Now is the iudgement of this world:* because (saith *Christ*) the diuell (by my death and passion) being now (*actually*) destroyed, many poore soules shall be deliuered from him. And a little after he saith. *Nowe shall the prince of this world be cast forth:* that is, be (*actually*) driuen out of the parts of men, by the death and passion of *Christ*. Againe, the master of the sentences, doth plainly auouch, that, the diuels, they haue not *nowe*, the selfesame power ouer men: which they enioyed before the comming of *Christ*.

Petr. Lambert.
lib. 2. dist. 6.

Ludolph. de
vita Christi.
Job. 12. 31.

Againe, *Ludolph* saith thus. *Nowe is the iudgement of this world,* (*nowe*) that is, euen in this verie time of my passion (*is the iudgement*) not of condemnation, but of discretion. (*Of this world*) that is, for this world against *satan*: because, *now* shal this world be iudged, seperated, and deliuered from the power of *darkenes*, that is, from the dominion of the diuel. And, this is that *iudgement of discretion*: whereby verie many are plainly discerned, and seperated *now*, from the power of the enemy. For since the verie time of *Christes* death: the faithfull beleeuers, are apparantly espied from the obstinate infidels. And then after, he sheweth the effect of that selfesame iudgement which concerneth the world, saying thus. *Now, the prince of this world* (the diuell I meane) who from *Adam*, hitherto, hath borne the whole swaie in this world: *shall be cast forth*, that is, from the elect, and shall loose his power of drawing men after him anie more. After all this, our Sauour (saith *Ludolph*) declareth the manner of his death and resurrection, in this sort. And I, if I were once lift vp, would draw all men vnto me. As, if he shoulde saie thus; That selfesame loue which I shew forth by my death: it hath

hath in it, a certaine attractive vertue, or power of drawing mens mindes vnto me : euen as the Adamant stone hath in it selfe, an bidden force, to draw yron vnto it.

Againe Bucer saith thus. Things amisse, in iudgements, are vsually corrected and changed. Nowe then, the dinell that strong armed man (carefullie keeping his pallace :) before time did quietly exercise his tyrannie ouer the world. But being nowe, to be (actually) cast foorth from the harts of so many as dedicate their names vnto Christ : this Christ by the verie power of his death hath (actually) conquered his tyrannie. And, therefore the holie Ghost saith truely, that, nowe is the iudgement of this world: that is, euen now, and foorthwith, shal the reformation thereof, be effected.

Martin. Bucer.
in Ioh. 12. 31.

Againe, Musculus (vpon these wordes, Now is the iudgement of this world) saith thus. The Lord (in these words) doth seeme to vnfold the meaning of that heavenly voice, which spake thus, a little before. I haue glorified my name alreadie : and, wil glorifie it againe. For, what is it else to illustrate the name of God, in this world : but, to beate downe, and destroy the kingdome of Satan, the prince of this world? And because this overthrow of Satan, was to be (actually) effected, by that selfesame death which Christ did then suffer for the redemption of the world; therefore he saith not, there shall be a iudgement of this world : but, now is the iudgement of this world. Neither saith he the prince of this world (shall be) but, now is cast out.

Muscul. in
Ioh. 12. 31.

Againe, maister Calvin, vpon these words, Now is the iudgement of this world: writeth thus. By the worde (iudgement) some vnderstand the reformation, and some, the condemnation of the world: the first accordeth better with the purpose of Christ, because the world (by his death) was then to be brought into a lawfull order. For the Hebrew word Mishpat, which is here interpreted iudgement : betokeneth a right, and a lawfull constitution of things. Howbeit, we haue to consider, that without Christ there is nothing in the world but meere confusion. Although therefore, that Christ before (by his preaching and miracles) began to erect the kingdome of God : yet for all that, his verie death it selfe, was the true beginning of a rightly compounded state, and the full restauration of the worlde. Notwithstanding, this withall would be noted, namely, that the worlds reformation, it cannot possiblie be effected: but the kingdome

Ioh. Calvin. in
Ioh. 12. 31.

משפט, i.
Iudicium, sen-
tentia iudicij.
Item, pro men-
sura, & dispo-
sitione accipi-
tur.

of *satan* must first be *abolished*, but *flesh* (and what else soever withstandeth the *iustice* of God) must first be *subdued*. Christ therefore pronounceth the *prince of this world* to be nowe cast foorth: because all *dissipation*, and *deformitie* proceedeth from him. For, so long as *satan* doth exercise his *tyrannie*: so long, there doth violently breake foorth all maner of *iniquitie*. So then *Satan* is no looner cast foorth, but the *world* is forthwith recalled from her *renolted estate*, to the *well ordered kingdome of Christ*.

Hemingy Po-
filla dominic,
4. post pasch.
pag 370.
Mat. 26. 42.
Marc. 15.
30. 32.
Act. 2. 3. 4.

Math. 10. 20.
Luc. 12. 12.
Act. 6. 10.

Gualter. in
Math. 8. 16.
fol. 272.

Againe Hemingius vpon these words, the *holy Ghost* shall re-
prooue the *world of iudgement*, because the *prince of this world* is
iudged already, saith thus. The *world* that made a mock of Christ,
and willed him (if he were the *sonne of God*) to come downe from
the *croffe*: by the *holy ghost* who fell vpon the disciples at the
feast of *Pentecost*, was flatly conuincied, that (in so doing) they
iudged vniustly of Christ. For, the *holy ghost* (saith Christ) shall
then cause them to vnderstand and perceiue in deed, that I
(hauing conquered the *diuel* by my death and resurrection) do
now exercise (by your *ministry*) an *absolute authority* ouer the
world: in that none are now able to withstand the *wisedome* which
speakes so effectually in euery of you. This (saith Hemingius) is
the very *sence* of this place: if especially we refer (as we ought)
the fulfilling thereof, to the *efficacy* and power of the *holy ghost*,
apparantly resting vpon the *Apostles* at the feast of *Pente-
cost*.

To be short, Gualter, vpon these words, they brought vnto
Christ a *Demoniack*; saith thus. There were many such (no doubt)
in the daies of Christ; because, the *prince of this world* was not yet
cast foorth. Who grew so much the more raging mad: by how much
he perceined that fatal hower very neerely approche, wherein, he
knew he must needs be cast foorth from the possession which he had
so long time vniustly vsurped. Loe *Exorcistes*, these be the writers
which (for the present) I haue purposely produced, to prooue
the exposition I gaue of these words, Now is the *iudgment* of this
world: now shall the *prince of this world* be cast foorth.

Exorcistes.

Whatsoever you say, or whomsoever you produce for
prooffe of your purpose I passe not: this *exposition* you giue is
strange, and something more then that which hath been vsual-
ly receiued.

Ortho-

Orthodoxus.

Be it so. It ouerthrowes not (you see) but rather confirms the ordinary receiued exposition: in that it shewes directly, some actual accomplishment of that actual conquest concerning satans dominion. Yea, and this actual conquest, satan himselte so actually felt: as he was forthwith enforced to acknowledg the same, saying thus. *Ab, what haue we to doe with thee o Iesus of Nazareth: art thou come to destroy vs?* Not meaning therein satan his essentiall destruction; but, the actual annihilating of his actual dominion, as hath been handled before. And this also according to the determinate councell of God: who had certeinly decreed the actual breaking of the serpents head by the promised seede of the woman. The which promised seede did purposely take flesh and bloud: that he might in the flesh destroy through death, him that had power ouer death, that is, the diuell, as was shewed before.

Exorcistes.

Why should you so confidently applie this destruction of Satan, to the actual determination also of his essentiall possession: and not rather, to the onely effectuell weakening of that his spirituall dominion, as it is vsually expounded of others.

Orthodoxus.

Because the holie Ghost (ouer, and besides the effectuell weakening of Satan his spirituall dominion) speaketh directly there, of the actual accomplishment of something else, by the verie act of Christs death. The which actual accomplishment of something else, may (at no hand) be vnderstood, either of the essence of Satan, or of his power of obsession: but onely of that his temporarie power of actual possession, as hath beene handled at large. Yea, and that selfesame actual determination of Satan his said temporarie power of actual possession, it was so mightily feared, so actually and so sensibly felt of the diuell; as it made him (with a bitter exclamation) to burst forth and say, *Ab, art thou come to destroy vs?* As if Satan should sorrowfully exclaime in this sort. Oh thou the promised seede that must actually breake my head? Thou Iesus of Nazareth: Thou sonne of the liuing God: Thou that by the verie act of thy approaching death, art appointed to destroy me that had power ouer death? Ah, woe woorth thee? Oh, what haue I to doe with thee? Art thou come to vndertake the actual destruction of my actual possession?

Luk. 10. 21. 22. *sion? Art thou come now with force and armes to enter my house, to deprive me of this my speciall armour wherein I trusted, and euen actually to cast me forth of that my pallace or house, which I haue hetherto possessed in peace? Yea, and therewithall likewise to weaken my whole spirituall dominion for euer?*

Exorcistes.

But, why should you thus precisely apply *this destroying of Satan*, to the *actuall determination also of Satan his temporarie power of actuall possession.*

Orthodoxus.

Luk. 13. 32. 33. Because Christ elsewhere so *expounds, and applies* it himselfe saying thus: *Goe you and tell Herod that foxe, behold, I cast out diuels, and will heale still to day and to morrow, and the third day I shall be perfected, or will make an end.* As if Christ should haue said thus to the *Pbarisies*, you goe verie cunningly about to discourage me from doing my dutie, by telling me of *Herod* his threatening my death. But, know this for a certen, that I am so farre off from fearing the threats of that foxe, as I would haue you tell him plainly from me, that (for the whole time I haue yet to liue) I will be thoroughly industrious in doing the busines I haue now in hand, especially in *driuing out diuels*, and *incuring diseases*; vntill I haue both fully confirmed the *glorie of my Deitie*, and am come to the verie period it selfe of *satan his actuall destruction*. The which also I am now the more earnestly in hand withal: because within these three daies I must euen actually accomplish the same, by my *determined death*. And then I shall be *perfected*, or then I will make an end of that *busines*. Which perfecting or ending of Christ may in no wise be vnderstood of *Christ his essentiall being*: becaule that could not be destroyed by death, in as much as he was to be quickened againe by the mightie power of the father in his resurrection from death. Neither could it haue reference to the *finall determination* of his office of *mediation*: for, therein he stil liueth, and must liue an *high priest* for euer. And therefore, it must needs be vnderstood of the *actuall accomplishment* of that his glorious triumph ouer *satan his actuall possession*: according to that he saith here, *behold I cast forth diuels to day and to morrow, and the third day I shall be perfected, or I will make a finall ende of that speciall busines.*

Exorci-

Rom. 1. 4.

Eph. 1. 19. 20.

Luk. 13. 32.

Exorcistes.

But, why should you so precisely apply the determination of *satan* his power of possession to the very period it selfe of *Christs* death: fith after his said death, it is very apparant there were dispossessions of diuels, by the twelue Apostles, and seuentie disciples?

Orthodoxus.

There were dispossessions (I grant) effected by them, a time after *Christ* his death for confirmation of his glorious Gospel, but none at all for the declaration of *Christs* deuty: no, *Christ* alone did fully determine the dispossessions for that speciall purpose by his owne death and resurrection: which (to that end) was the last miracle for euer, as him selfe hath auouched saying. *An euil and adulterous generation seeketh a signe, but no signe shalbe giuen vnto it, saue the signe of Ionah the prophet. For as Ionah was three daies and three nights in the whales belly: so shall the sonne of man be three daies and three nights in the hart of the earth.* Loe here he maketh his death and resurrection the last miracle of all, for the glorious manifestation of his actual power ouer *satan*. Erasm. Sacer. in Act. 4. 30. Math. 12. 39. 40. Luc. 10. 29. 30.

Exorcistes.

Whatsoever you say, or whomsoever you produce for the prooffe of your purpose: the former exposition of the 12 of *Iohn*, is something more then that which hath beene vsually receiued.

Orthodoxus.

Wel, I doe freely confesse, that, the spirits of the prophets, they are authentically subiected to the censure of the prophets. If therefore, any thing be reuealed to another, let him (in the name of God) propound the same with pregnant proofes; and my selfe will forthwith be silent. In the meane time, I conclude from thence as before, that (seeing our sauour *Christ* hath long since determined the extraordinary power of actuall possession) therefore, none now may possibly reuiue the opinion of any such possession: nor yet conscionably auouch the continuance thereof. 1. Cor. 14. 30. 31.

Exorcistes.

Conclude what you please: but I hold (as before) the actuall possession of diuels.

Orthodoxus.

What man? will you wilfully oppose your selfe against

Unanswerable reasons, against authoritie of ancient *writers*, and (which more is) against the plaine evidence of sacred scriptures?

Exorcistes.

1. Cor. 13. 8.

If the propounding, and persisting in truth, be deemed a plaine *opposition* to that which you hold: then (for any thing hitherto heard) I must constantly dwell in such an *opposition*, for, *I may doe nothing against the truth, but for the truth.*

Orthodoxus.

You dwell (you say) in a truth: and yet haue you no one colour of truth, to vphold your supposed truth. For, what one *probable reason* haue you at all: that may make you so confident in this your *preposterous conceit*?

Exorcistes.

Why sir? what better *reason*, then *common experience*?

Orthodoxus.

Common experience (I confesse) will carrie a woonderfull sway in any apparant truth. Howbeit, because this point doth craue some longer discourse then the *state of our bodies* (without some *intermission*) wil be able to endure: Let vs therefore, goe take the *fresh ayre* for one hower, and then returne to our purpose a fresh.

Physiologus.

We like verie well of your *motion*.

Orthodoxus.

Come then: arise, and let vs depart.

The end of the sixth Dialogue.



The seventh Dialogue.

THE ARGUMENT.

Common experience, *what it is? Whether the actual possession of Spirits and Diuels, especially, that your supposed possession in the yoongman at Magnitton, may be prooued thereby: And of the Diuell his power of obsession.*

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEVMATOMACHVS.		EXORCISTES.

Orthodoxus.

NOW surely, this fresh aire, it hath woonderfully reuiued my spirits, and made me as apt to any good action, as I was in the morning. Oh how highly are we beholding to *God*, for the sanctified vse of so singular a creature?

Physiologus.

Sir, not onely this one, but all the other creatures of *God*, they are comfortable and helpfull vnto vs, if we had the grace to vse them aright.

Orthodoxus.

Verie true as you say: howbeit, this is besides our entended purpose. Come on therefore *Exorcistes*, tell vs what one reason you haue, for this your confident persisting in so fond a conceite.

Exorcistes.

Sir, in the verie last speech which passed betweene vs, I told you, I had *common experience*, not onely to prooue the actual possession of spirits and diuels: but also to approoue of my owne action wrought at *Magnitton*.

Orthodoxus.

What meane you by *common experience*?

Exorcistes.

I do vnderstand thereby, *such an experimented knowledge*

The seventh Dialogue.

concerning these matters in question, as hath beene experienced in euerie age of the worlde, testified of old and yoong, and approoued directly by a generall consent. Such an experience I am certaine I haue; to confirme me in this my opinion.

Physiologus.

Maister *Orthodoxus*: this point more especially respecteth my proper profession: and therefore (if you thinke it any ease to your selfe) do put ouer the prosecution thereof vnto me.

Orthodoxus.

With verie good will.

Physiologus.

Come on then *Exorcistes*, let vs heare the best argument you haue for this your opinion.

Exorcistes.

There can be no better argument I hope then common experience.

Physiologus.

Indeed (as you say) experience, she is called the *schoole-mistres of fooles*; and yet, she is not to bee accompted a *foolish schoole-mistres*; but such a one rather, as (when all other meanes faile) is able to worke *wisedome* in the most *foolish* on earth. Yea, she is such an approoued *schoole-mistres*: as, euen the *wisest* of all, must be subiect vnto. And therefore, if you haue her on your side (as you saie) you are not vnlike to preuaile.

Exorcistes.

Yes, I haue her verie sure. For the most in *Mahgnitton*, and sundrie other besides, are euerie of them able to testifie (in their owne experience) an *actuell possession* in the *yoong-man* there: as also, in many others else where.

Physiologus.

They are able to testifie thus much (you say) in their owne experience. The question is now, whether that their owne experience: be a true experience?

Exorcistes.

There needes no question to be made thereof. For the witnesses eftsouones did see the fellow in his fearefull fittes: they viewed his wallowings, his formings, his rendings and tearings; they beheld his senselesnesse, his bowings and bendings together: they perceined his many outrages, his swoonings and dangerous falling

in fires: they handled his ſtiffenes of limbes, his ſundrie ſwellings, and the Killings crawling vnder the couerlid as he lay in his bedde: they heard his roarings, his cryings, with many ſtrange knockings, and the Diuell eſſoones ſpeaking verie hideouſly within him: briefly they ſmelt many ſodaine and vnwoonted ſtrong ſauours, eſſoones very ſweete, and ſometimes more ſtinking then brimſtone, with ſundrie other verie ſenſible ſignes of actuall poſſeſſion: yea, and all theſe verie ſenſibly in their owne experience.

Phyſiologus.

Theſe your ſuppoſed ſenſible ſignes, they are (I confeſſe) ſuch ſenſible demonſtrations as may fully ſuffice to conlude a common experience: if all were as commonly true, as they are commonly reported abroad.

Philologus.

True ſir: why (I aſſure you) they are all extant in *Print* in a very authentick narration: and (which more is) in maſter *Exorciftes* his Printed Apologie.

Phyſiologus.

I am eaſily drawn to beleue your report: and, ſo much the rather, for that *Painters & Poets* do challenge a priuiledge to print what they pleaſe. Howbeit, this is no good argument, they are all extant in printe: therefore they are all vndoubtedlie true.

Horat. Art. --- pictoribus, atque poetis Quidlibet audendi ſemper fuit æqua potestas.

Exorciftes.

As you ſay ſir. But theſe (I aſſure you) are all auouched for truths: and that alſo vpon the corporall oaths of ſundrie diſcrete and honeſt deponents.

Phyſiologus.

For truths as they tooke them at leaſt: and ſo, neither their diſcretions, their honeſties, nor oaths are any thing tainted, though happily they failed in ſubſtance. Howbeit, many others (not of the meaner, or ſimpler ſort) are otherwaies fully reſolved. Partly, in regard of the verie actions themſelues: and partly in an eſpeciall reſpect of *Satan*, the ſuppoſed actor of them. For firſt, concerning the actions themſelues. How ſtrange ſoever in a ſeeming ſhew, they are no way ſo ſtrange in truth, but that many things elſe (as much, and more ſtrange then they are in ſhew) may ordinarily proceed from naturall experiments, and be admirably effected by active and ingenious perſons: the practiſe whereof would ſeeme (in theſe daies) if not

an

an actual possession, yet a cosening cricke of some cogging companion at least.

Lycanthropus.

I pray you discover some fewe of those naturall experiments.

Physiologus.

With verie good will. And, this I must tell you before, that, there is not a man in the world (though neuer so little imbrued with *Philosophicall skill*) but he verie well knoweth, there be many *hidden vertues* of meere naturall things, and those also the howerly effectours of many admirable actions: which saide vertues if a man vnderstood well, and could skilfully apply them to his purpose pretended, he might vndoubtedly accomplish many vnwoonted experiments. Yea, there be many *maruels in nature*, hitherto *vnexperienced* of any, and (to vse *Plinie* his words) as yet *wholy ouershadowed with natures maiestie*: which the spirit of all spirits onely knoweth how, and when to *implop at his pleasure*. Now then, if any man (couertly practising the experiments of these naturall causes) did apparantly accomplish like admirable matters, men would commonly account him a *Magitian*, and verie hardly beleue he could possibly effect those rare and *strange feats*, without the power and helpe of the *dinell*: whereas yet, they are onely meere naturall actions, and produced wholly from meere naturall causes. Of these naturall maruels hath *Aristotle* penned downe a most perfit treatise: which notwithstanding, is (by some) ascribed to *Theophrastus*. *Plinie* also, he hath some such wonderfull matters in sundry of his workes, but verie many in his naturall historie: as may appeare plainely to such as exactly peruseth the same. Besides this, *Proclus* he also hath penned downe many, all tending directly to that selfesame purpose. Yea, and which more is, *Augustine* himselfe, *Albertus Magnus*, *Fracastorius*, and *Ficinus* also: they are none of them inferiour herein to any of the others before. To be brieft, there are verie many such matters disperfed throughout *Cardanus* his bookes concerning the *subiletie* and *varietie* of things: which I will here briefly repeat out of *Plinie* his works.

Pneumatomachus.

Doe so I hartily pray you: for, therein you shall accomplish vnto vs a singular pleasure.

Physio-

Aristot. de admirandis auditionibus.

Plin. historia natural.

Proclus, in lib. de sacrificio & magia.

Aug. de ciuit. Dei, lib. 12.

cap. 4. 5.

Albert. Magn. lib. 2. Minoraliū, cap. 1.

12. 17.

Fracastor. in lib. de Sympath.

Ficinus, lib. 4.

Theolog. Plat.

Cardanus, de

subtilitate, &

varietate re-

rum.

Physiologus.

I will spare for no paines, so far forth especially as my memorie serues me : and therefore, hearken attentiuely to it.

Philologus.

Yes sir, be you sure you shall find vs *attentive Athenians*; in *Act. 17. 21.* bearing, and reporting strange newes.

Physiologus.

Well then, this first I must tell you, that very neere vnto *Harpasa*, a towne in *Asia*, there standeth an horrible craggy rock or torre, which a man may easily moue with a little touch of one of his fingers : whereas, if he set his whole body vnto that selfesame rock, he cannot possibly stirre it the breadth of an haire. *Plin. lib. 2. cap. 96.*

Againe, there are other two mountaines, very nerely adioining vnto the famous riuer called *Indus*. The nature of one mountaine, is to draw iron vnto it : and of the other, by all meanes to reiect and put iron from it. In so much as if any man come on those mountaines with nailes in his shooes : he cannot (with his said shooes) be possibly pulled from the one, nor by any meanes stand on the other.

Againe, very nere vnto *Babilon*, there floweth forth from a rock, some certeine naturall matter called *Naphtha* : being a chalkie clay, and of a slimy moist substance not vnlike vnto pitch. This said *Naphtha* (on which side soeuer a man shall behold it) hath flames of fier overflowing the same : which cannot possibly be quenched but with abundance of water, with vinegar, with alome, or birdlime. *Thom. Coper. Thesaurus. Strabo, in Geographia.*

Againe, from *Nymphenus*, the famous promontory or mountaine of *Proconnesus*, an iland in *Propontis* : there floweth forth from the middest of the rock, a flame which by the drops of raine is kindled, and set on fire. *Plin. ibid. cap. 107.*

Againe, in *Dodona* a citie of *Greece*, *Iupiter* his well, when it is cold as ice, and hath vtterly extinguished the flaming fire faggots : if (after those faggots be thoroughly quenched) they be presently put into the well againe, it kindles them as fresh as before. Yea, and in the cuntry *Illyrium*, if clothes be there spread ouer a certeine cold well : they are presently burned. *Plin. ibid. cap. 103.*

Againe, the admirable *Aetna*, a certeine hill in *Sicily*, now called *Gibello monte*, conteining in circuite, twenty furlongs, enuironed with a banke of ashes the height of a wall, and ha- *Thom. Coper. Thesaurus. Plin. ibid.*
uing

uing in the middle thereof, a round hill of the selfesame matter and colour, with two huge holes therein, fashioned like two cups: this hill is not (for the strangenesse thereof) inferiour to any of the rest. For, from out of those holes doe strangely arise, sometime sundry fearefull flames of fire: sometime a horrible smoake: and sometimes are fearefully blown forth from thence, very burning stones, in infinite numbers. Moreover, before the said flames of fier doe sensibly appeare, there is heard in the ground, a very terrible noice and roaring. And (which is more to be merueiled) when the smoke and fire is most abundant and feruent: yet, round about the top of this hill, are alwaies scene snow, and hoary frosts.

Plin. lib. vii.
cap. 4.

Againe, the said Pliny makes mention of a stone, called in the Greeke toong *Adamas*, and in English a *Diamond*; which can neither be broken with violence, nor burned with fier: and yet it may easily be softened and made pliable to any good purpose, by steeping the same in goats bloud a while, being warme. Yea and (which more is) this *Diamond* is in nature so opposite vnto a certeine stone called *Magnes*, in english, the *Loadstone*, as (the same being laid nere to a needle) it will not suffer the *Loadstone* to draw the said needle vnto it: and being thrust hard to the *Loadstone*, it forthwith apprehendeth, snatcheth vp, and carrieth the *Loadstone* quite away with it.

But, of all wonders vnder the sun, there is none (in my seeming) more admirable then the *Loadstone* it selfe: were not the hidden operation thereof, so commonly experienced, and knowen as it is. For, that the same should draw iron vnto it, and, so directly dispose the very point of the marriners needle towards the south as it doth: which of the wisest philosophers could euer as yet find forth the very true naturall reason, and cause thereof?

Aristot. de hist.
animalium.
Plin. lib. 32.
cap. 11.

Howbeit, the little fish *Echneis* (which is commonly called *Remora*, of staying or hindring) is of all others the woonder of woonders. For of this fish Aristotle he writeth, and Plinie reporteth from his proper experience, that the same (being but halfe a foote long, and verie like to a snail) if she once but cleave to the side of shippe (though of verie great burden, and neuer so fleet vnder saile) yet the said fish will so strongly restraine the force of that shippe, as she will compell her perforce, to stand still, notwithstanding the violence of winde or oare: and this with

with no labour at al, but only by cleauing vpon the side of the shippe, as was shewed before. Hitherto *Plinie*.

Lycanthropus.

These I assure yon, are verie strange, and admirable actions in nature.

Physiologus.

There are many others as strange as any of these, if we had time to report them. Moreouer, besides these things which want reason, many men also themselves, haue euen naturallie effected such like admirable actions; as verie fewe (neuer seeing them done) will either credit the actors themselves, or belecue them at all, being soundly reported by others: although yet *Augustine* he makes it verie euident by manie examples.

Philologus.

Report some fewe of those examples I pray you.

Physiologus.

Content. We haue heard (saith *Augustine*) the natures of some certaine men, verie much vnlike to the nature of others, yea, and (for strangenes) euerie waies admirable: effecting with their owne proper bodies, such woonderfull actions, as none other might possiblie doe, and (hearing onely thereof) will hardly belecue them. For there were some to be seene, who (without stirring their heades at all) could shake their own eares; either one by it selfe alone, or both at once at their pleasure.

Againe, there were some others, who not moouing their head (where their lockes especially grew) would verie easily put downe their whole bush of haire to their forehead: and efsioones recall it againe at their pleasure.

There were some others againe, who, of such meats as they had eaten before (those selfesame meats also, being incredible verie manie and diuers) by often handling their stomacke, from thence would easily bring foorth vnconcocted, what morsell they thought best at their pleasures.

There were some others againe, who (from the very bottome of their bellie, and that also without anie slouely crackings behind) would foorthwith procure so manie sundrie sounds at their pleasure: as a man would haue thought there had beene some singing within them.

Yea, and I also (saith *Augustine*) haue seene in my proper experience;

experience; a man that would sweate when he lifted himselfe.

And it is verie well knowne, that many can weepe when they please: and powre forth abundance of teares.

Yea and (which more is) there was a certeine priest in *Calamensis* parish, who (when seemed him good) would deprivie himselfe of all *bodily sense*, and lie flat on the ground as if he were dead: insomuch, as when he was pinched, pricked, or pulled by the haire, he felt nothing at all, yea, and eftsoones also when the beholders did touch him with candle or fire, he perceived no manner of griefe, neither could they (for all that while) discern any breathing in him. Thus farre *Augustine* there.

Now then, from all the *premisses*, I may fitly enforce this one inference vpon *Exorcistes*. Namely, that if all these the precedent matters (how admirable soever in shew) yet were and might well be effected by nature herselfe, and onely by meere naturall meanes: why then should those your imagined *marueiles* wrought at *Mahgnitton* (for any their supposed *strangenes* whatsoeuer, it being also, so farre inferiour to manie of these) be deemed for any such vnspeakeable woonders as could not possible be effected, but, by some *supernaturall power of the diuell*? Yea, and why should you vrge such vncertaine and doubtfull actions: to conclude a certeine experience?

Exorcistes.

Nay sir, they were all I assure you, verie strange and vndoubted true actions.

Physiologus.

But their *strangenes* whatsoeuer (you see) cannot certainly conclude them for truthes; sith many things more strange may be effected by nature herselfe, and by meere naturall meanes, as was shewed before. Besides that, many more strange actions then any were done at *Mahgnitton*: may, and do eftsoones accidentally arise from meere naturall diseases. Namely, from disordered *melancholie*, from *Mania*, from the *Epilepsie*, from *Lunacie*, from *Lycanthropie*, from *Convulsions*, from the mother, from the *menstruall obstructions*, and sundrie other outrageous infirmities. For, the animall parts being marueloullie affected with some disordered phantasies arising onely vpon some fallie supposed sensible notions, and the minde being mightelie troubled by meanes of noysome fumes, blacke and grosse, vapouring vp to the braine like the soote of a chimney: they imagine themselves

Paul. Aeginat.
lib. 3. cap. 15.

Aeginus, lib. 6.
cap. 11.

Levinus
Lemnius.

Anicen. tract. 3.
de apostemat.
capit. 1.

selues to be vexed. eftsloones, of some *hurifull spirits*, and doe strongly *perswade* themselves, that the *diuell* assaileth their *minde*, and driueth them foorthwith into many *absurd*, inconvenient, foolish, and fantastical *imaginations*. And which more is, there be many most fearefull *diseases* which happen to *maiden* and *widowes*, of the *passions of the wombe*, or from the late *fluxion of their naturall euacuations*, or when they deferre their *mariage* to long, and then be sodenly bestowed in *mariage*: all these doe no lesse hurt and disquiet the poore *patients minde*, then if they were *actually possessed of Satan*. And therefore, we thinke it is to to ridiculous, that men of *sound iudgement* will so soone be ouerswaied with any *phantasticall conceipt*: as that (from the onely *bare notions* of a deceaueable *sensitine knowledge*) they should (by these onely supposed *strange actions*) imagine any *actuell possession of Satan*: seeing the like admirable *accidents*, both may, and doe daily proccede from meere *naturall diseases*, without anie operation or power of the *diuell*.

Ioh. Wierus de
prestigijs De-
mon. lib. 4.
cap. 25.

Leuinius
Lemnius.

Moreouer, some of those your supposed *signes*, now extant in *print* to prooue the pretended *actuell possession of Satan*, they are (in themselves) so *absurd*, so *supernaturall*, and *impossible*: as they are of all wise men derided, and deemed no better then *juggling deuises*, to deceiue the simpler sort. Now then, if the greatest part of those your supposed *signes*, be adiudged *vntrue*, and concluded *vnfound*: whie may not the rest be deemed (in like manner) so *deceitfull and false*, as they deserue, and are woorthie no credite at all?

Brieflie, if all those your suggested *signes* (put lately in *print* by the *parties* themselves, to prooue the pretended *possession of diuels*) must needes be *canonized currant*, and held as *infallible oracles from Apollo Pythius at Delphos*: why then should we the rather belecue our Sauiour *Christ* for any his *miracles*, or *supernaturall operations*: sith the *yoong man at Magnitton*, did likewise (for his part) accomplish so manie *extraordinarie and admirable actions*, if that which is publiht in *print*, may possible be prooued a *truth*?

Exorcistes.

Nay sir, the *yoong man* he wrought not those admirable *actions*, by any *supernaturall power* of his *owne*: but the *diuell* rather (within him, and by him) effected the same.

Physiolo-

The seventh Dialogue.

Physiologus.

Are you fled to the *essentiall and inherent possession of Satan* afresh? I perceiue you are like to the *hunted Hare* which scuddeth hither and thither, and standeth in feare at euerie *squat*. Howbeit, as the *vntruth* of those your supposed *signes of actnall possession* is ferretted forth in an especiall regard of the *actions* themselues: so surely the further *vntruth* of those your supposed *signes* shall now further appeere in an especiall respect of *satan* himselfe, whom you make the supposed *actour* of those your supposed *actions*: which is (I assure you) the other *maine cause*, why most *wise men* account all those the afore-said suggested *signes of actnall possession*, but *fine-witted forgeries*, and *meere consoning conceites of cogging companions*. Namely, for that the verie *diuell* also himselfe (whom you make the supposed *actour* of those your supposed *actions*, is vtterly vnable to accomplish any such *actions* as are *impossible in nature*, and *incredible in all sound Diuinitie*.

For first, (concerning an *impossibility in nature* it selfe) the *diuell* (as hath beene declared, and you know it full wel) he is but a *finite creature* him selfe: and therefore his *power* whatsoeuer, is so limitted and bounded vnto him, as the same may not possibly exceede the appointed *territories* of his *determined nature*. Now then, if his *power* whatsoeuer, be *paled about*, and *hemmed within the naturall compasse* of his *essentiall*, and *naturall being*: how could he, either of *him selfe*, or by the *yoongman at Mabgnitton*, in any possibility, effect so many *absurd, supernaturall, and impossible actions*, as in those *bookes* are blazed abroad?

And next (for the *impossibilitie* also thereof in all sound Diuinitie) verie certeine I am, the *diuell*, he is no *creatour of substances*, no *transformer of natures*: nor no *worker of myracles*. First, that he is no *creatour of substances*, it is apparant in this: namely, for that *Iehouah alone is the Creatour of all things*. He onely it is who *calletb those things which are not, as though they were*. He *bringeth light out of darknes*, he is the *author and father of all things*: and therefore the *glorie of creation* belongeth onely to him. Moreouer this (in all reason) is verie apparant, namely, that the *nature of beginnings affecteth singularitie*: insomuch as possibly he could not be *singular*, if he should communicate the *power of Creation*, to any besides himselfe. Now then, if *spi-*
rits

Gen. 1. 1. &c.

Rom. 4. 17.

2. Cor. 4. 6.

Gen. 1. 3.

Job. 41. 2.

Isa. 44. 24.

Isa. 41. 8.

Natura principiorum amat singularitatem.

Daneus, physica christiana, par. 1. fol. 92.

rits and diuels be accompted the creatours of substances, then must they (in like manner) beheld the quickners, and sustainers also thereof: and so (by consequence) be Gods and Iehouah, causing things to exist. Which, how repugnāt it is to all sound Diuinitie: may plainly appeare in sundrie scriptures. Yea, this is flat opposite to the approoued testimonie of al the fathers. For, *Augustine*, he flatly denieth spirits and diuels to be Creators of the smalest creature on earth: yea, euen of a flea or a louse. *Damasce* also, he accordeth thereto. Yea, and *Augustine*, he backeth this point by a second supply: affirming, that by whomsoever the glorious Angels were made, by him also, the filie wormes were created. This then, may fully suffice, to conclude, the diuell, no creator of substances.

Isa. 45. 18.
Ioh. 1. 8.
Act. 17. 28.
Colos. 1. 16.
Aug. de trinit. lib. 3. cap. 8.
Damasce. de Orthodox. fide lib. 20.
August. tract. in Ioh. 2. & 3.
A quo vermes creantur, ab eodem & Angeli.

Now next, that he is no transformer of natures, it is verie apparant, in that he cannot possibly transforme his owne proper nature: no, not so much as in an outward appearance, as hath plainly beene prooued before.

And as for working of miracles, he is as impotent therein, as in any of the rest: because he hath no supernaturall power to accomplish such matters. He may worke strange woonders, as *Simon Magus* hath done: but, he can effect no supernaturall, and miraculous actions: though God giue him leaue to shew his whole power. So then, the diuell (you see) he hath a double bridle put in his mouth: namely, the bounds of nature: and the will of God. By the one he is unable: and by the other he may not doe more then the appointment of God. The premisses therefore considered, who seeth it not vtterly incredible in all sound Diuinitie, that many of those your supposed actions could bee possibly effected of *satan*: in such sort at least, as in those your published pamphlets they are falsely reported.

Act. 1. 9. 10. 11
George Gifford in his discouerie of Witches.
Pet. Martyr. in 1. Sam. 28. & loc. com. 9. fol. 67.

Exorcistes.

The diuell, he is able to accomplish great matters.

Physiologus.

So much I confesse. And therefore (for arguments sake) be it by the way, supposed (which may neuer be prooued) that the diuell, either of himselfe, or by the yoong man at least, was throughly able, and did truely effect such supernaturall matters as are published in print: there is then no doubt but that he can doe them againe, and as oft as he please. For, if he be anie waies able: there is no doubt of his willingnes in working of mischief.

mischiefe. That (if he hath done them before at *Mahgnitton*) he is then able to doe them againe, my reason is this: namely, for that euerie *art*, or *action*, presupposeth alwaies an *essentials power in the artist*, or *actor himselfe*. Your *Apologie* therefore, reporting (as it doth) for infallible *truth*, that the *diuel* (in the *yongman at Mahgnitton*) either did, or could possibly accomplish such *impossible actions*: you your selfe must be able to *demonstrate* by what possible meanes he might possibly effect them, which I verily suppose you cannot possibly doe.

For this you may not be ignorant of, that, to euerie *action* is required *the faculty and ability of the agent; the aptnesse of the patient or subiect: with a conuenient and possible application of true matter and forme*.

Now then first for the *diuel*, the supposed *agent* of those your impossible *actions*; he is not *omnipotent*, but an *impotent*, a *finite* and *circumscribable spirit*: and his *power* whatsoeuer, it dependeth vpon the *analogy* and *consonancy* of his *mind* and *body*, if he had any at all. Howbeit, with his *mind* he can doe no more but *understand* and *will*, and with his *body* (if he had any at all) he could accomplish no more then the very *bounds and ends of corporall sense* would suffer, and the *faculty* of his *nature* extendeth vnto: and therefore his *naturall power* whatsoeuer, it cannot possibly stretch forth it selfe to the powerfull effecting of any such *supernaturall actions* as doe infinitely surmount his *naturall and finite faculty*, his *sense*, his *understanding* and *will*. So then, here wanteth (you see) first, the *faculty* and *power* of the *efficient* it selfe: for the possible effecting of those impossible *actions* wherewith you would mannage your pretended *actuell possession*. Whereupon I infer, that, if no such *supernaturall power* at all may be prooued in the *diuel* his supposed *possession*: then, no such *supernaturall actions* (in truth) may possibly *proceede* from the same, notwithstanding any your *printed reports*. For, in all reason, there can be no greater *vertue* in the *thing caused*: then is in the *cause it selfe*, or in that which *proceedes* from the *benefit of the cause*. But you (in your *printed apology*) doe make the *diuel* his supposed *actuell possession*, the principall *efficient cause* of all such *supernaturall actions* as were *ministerially effected* (you say) by the *yongman at Mahgnitton*: and therefore (the said *power* being *finite*) you cannot possibly conclude from thence, any such *admirable matters* as you would

would beare vs in hand. Neither may you conscionably perfwade vs to entertaine for *sound truth*, whatsoeuer you report concerning that point: especially, if we will credit our owne *experience* and *sense vnabused*, the rules of *philosophy*, and *sound* *lib.2.*
diuinity.

Now next for any *aptnesse* in the *yoong man at Mahgnitton* *See M. Dorels Narration, to the 16. obiection fol. 4. pag. 1.* whom (in any wise) you will haue the proper *patient* or *subiect* of those strang and impossible *actions*: how should there possibly be found in him any *aptnesse* or *inclination* at all, to any such *supernaturall matters*, he himselfe being but a meere *naturall creature*: consisting naturally of *body* and *soule*: endued onely with meere *naturall faculties* and circumscribed no dout with meere *naturall bonds*? And therefore, you see it is vtterly impossible for him to haue any further *aptnesse* or *inclination* that way: then his *naturall faculty* extendeth vnto, and may possibly proceede from the *very* sway and reache of his owne proper nature. *He saith, if M. D. would say or sweare that Sommers did such things, he was not to be credited. Be- cause, none by teaching or learning: can practise impos-*

Briefly, concerning some *conuenient* and *possible application* of *true matter* and *forme*, for the orderly effecting of those your supposed *supernaturall actions*: such a *conuenient* and *possible application*, is much more impossible then any of the rest. Both, because no such *true matter* for those your supposed *supernaturall actions*, was euer *preexisting* in nature: and, for that also, the *true forme* it selfe, for a *conuenient* and *possible application* thereof, must needs be *supernaturall*, surmounting by much, the *naturall power* of the *diuel*. And so, (by consequence) those your *printed reports*, they are (you see) no *sound demonstrations*: to conclude vnto vs the certeine truth of such supposed *supernaturall actions*. *Item, in M. D. Apolog. pag. 10. videlicet, Supernaturall, Actions, Strenght, Knowledge. The Diuell in likenes of a mouse, a blacke dogge. His bodie in lenght beyond the tallest man. His hands, feete, face, and haire not burnt, he being in the fire, &c.*

Exorcistes.

Why are you so loth to *beleene* that, which so many *beheld* with their *eyes*?

Physiologus.

Because I see not how they should possibly *behold* that with their *eyes*, which you would haue me *beleene* with my *hart*: contrary to *diuinity*, to *philosophy*, to *physick*, to *nature*, to *law*, and to *conscience*. *Kistlings creeping in his bed, &c.*

1. For first, the working of *miracles* (in all *sound diuinity*) is *ceased* long since: neither was the *diuel* euer able to effect *Diuinitie.*

any *miracle*, whatsoeuer he pretended in *outwarde appearance*.

Philosophie.

2. Besides that, no *one reason* (in all *Philosophie*) may possibly be yeelded: for the confirmation of a matter so *impossible in reason*.

Physicke.

3. Againe, howsoeuer the *yoongman* was said to vse *ointments* in working his *feates*: yet, verie certaine I am, that no one *Physicall receipt* may (by *arte*) be prescribed for the *possible effecting* of such *impossible actions*.

Nature.

4. Nether yet may a *circumscribed nature*, at any hand extend herselfe beyond her owne *naturall bounds*: to the admirable accomplishment of such *supernaturall matters*.

Lawe.

5. Moreouer, because there is nothing *possible in Law*, which in *nature it selfe is absurd and impossible*; the *Iudge* therefore (notwithstanding any thing confessed before by the *parties*) he is not to attend or regard whatsoeuer those *partiall reporters* haue published in *print*, or otherwaies reported to be done by the *diuel at Mahgnitton*: but, he must strictly *examine*, and in *equitie alone* rather of that thing which is *substantially prooued* to haue (in deed and in truth) by him beene effected, or which (at the least) might *naturally and possible* fall within the full power of the *agent to do*.

Conscience.

6. Lastly, whatsoeuer the *yoong-man* may haplie report concerning the supposed accomplishment of any such *supernaturall actions* by *himselfe*, or the *diuell*: he is not (in *conscience*) to be beleued therein, whether his *iudgement be sound or vn-sound*, I mean, whether he be *wel*, or *but wild in his wits*. For first, be it supposed the man were *sound in his iudgement*, yea, and so *well in his wits*, as possible he might be: yet were there no *conscience* at all, to credite a *cousoning companion*, so *unconscionable* auouching such *incredible actions*. But if (as may rather be deemed) he was someway *intoxicated*, or not *well in his wittes* when he reported such *matters* abroad: then tell me what *conscience*, or what *wisdome* it were, to credite for *infallible truth*, the crazie confession of a *crazie weake braine*, in *matters* especially so absurd, and so opposite to the *orderly course of nature*? For, this I take take to be *Lawe*; namely, that when the *error of iudgement*, or the *blindnes of will* dependeth vpon some *secret disease*, or *naturall infirmitie*: the *mens actions* then (in such kind of *cases*) are in all tender compassion to be carefully

*L. absent de
penis.*

L. 2. cum. gloss.

fully pitied, but their *confessions* at no hand, to be *conscionable* credited. Because (the *minde* it selfe being destitute of *reason*) the *will* (in such a *case*) could yeeld no sound *consent* to the *acti-* *Delictum sine*
on: neither could any *crime* be committed without a *consent*, *consensu, non*
nor *iniurie* effected but with a *minde* to do wrong. Yea, & (which *poteft commit-*
more is) be it supposed the *yoongman* at *Mahgniton* should ve- *ti, neque iniu-*
rie solemnly confesse, he had indeed a resolute *purpose* to have *ria sine animo*
effected some such *supernaturall actions* as are (by your selfe) *iusiurandi.*
reported in *Print*: yet, for that such a *purpose* retained in *minde* See M. Dorels
(al the while it is vneffected) doth nothing at all to the *publike* Narration, the
or private hurt of any, that selfesame intended *purpose* may not 2 answer to
iustly be esteemed as an *offensive action* in *Lawe*. Much lesse the 2. objection,
then, is an *impossible purpose* of a *crazie weake braine*, to be *consci-* fol. 2. pag. 2.
onable credited, how confidently soeuer the same be reported: *Sommers* is not
because, a *sound minde*, *purposeth* nothing but what is possible. to be beleued,
Lycanthropus. affirming im-

Why hold you manie of those reported *matters*; *impossible* for *satan* to do?

Physiologus.

Because, if *diuels* may pothblie bring such *impossible matters* to passe at their pleasure: then may they also be *causes*, or *im-*
pediments to the *ordinarie course* of al other *naturall actions* and *ordinances* appointed by *God*. Namely, they may then cause it
to *hold vp*, when it *should raine*, and to *raine*, when it *should hold*
vp: they may then cause *midnight* at *noone-day*, and *noone-daie*
at *midnight*: yea, and by that meanes, the *diuine power* it selfe,
should (after a sort) become *seruile* to the *will* of a *diuell*: so as
we should neither *eate*, nor *drinke*, but by the *diuell* his *permissi-*
on. Howbeit, to presse you a little, with one onely *instance* of
many. This I must tell you, that (whatsoeuer some men ima- *Jerem. 5. 24.*
gine concerning the *diuell* his supposed *power*, for the raising of *Iob. 38. 28.*
showers and *tempestuous stormes*) it is the *Lord God* alone who gi- *Psal. 135. 7.*
ueth vs raine in due *season*. For, when by the *power* of the *Sunne* *Ierem. 5. 24.*
and force of the *windes*, some certeine *exhalations* are drawn *and 14. 22.*
and lifted vp from the *earth*, into the *middle region* of the *aire*: *Act. 14. 17.*
the coldnes of the *aire there*, doth so congeale and thicken *Iam. 5. 18.*
those saide *exhalations*, as foorthwith they become *cloudes*:
which *cloudes* being estsoones (by the *heate* of the *sunne* dissol-
ned; & by the force of the *winds* dispersed) are turned straight-
waies, into either *raine* or *haye*: into *raine* especially, if by the

way, those drops be not frozen, and so turned to hayle. These circumstances conferred with the whole course of the scriptures: it cannot possible be brought within the power of a diuell, to procure either raine or faire weather. Now then, if there be no possible power in a diuell, to raise up and procure a tempest of raine, which doth seeme to our sense, the most accidentall matter vnder the heauens: then surely, much lesse is he able by himselfe or his substitute, to accomplish any of those impossible actions which your selues haue so confidently reported abroad. And so by consequence, all those your sensible demonstrations hitherto declared: are verie insufficient to conclude vnto vs anie such approoued or common experience.

Exorcistes.

Sir, notwithstanding these your *Philosophicall* proceedings, the matters which fell foorth at *Mahgnitton* (euen in an approoued experience of all the beholders) were verie apparant signes of an actuall possession.

Physiologus.

Well sir? how triflingly soeuer you trauers the matter, these my *Philosophicall* proceedings (for any thing hitherto heard) might fullie suffice to put your fantasticall fooleries to a perpetuall non-sute: were you not like to the rauenous *Ferret*, which rendeth in peeces whatsoever poore *Rabbit* doth come in her reach. And therefore it shall not be amisse to cope vp your lips a little, by taking foorthwith so strict a course as you shall neuer be able to contradict with all your skill: which may in this sort be verie fitly effected. Namely, first, by searching foorth soundly, the verie true nature of those things that were done at *Mahgnitton*: and then next, by laying downe some certeine rule of right iudgement, to examine them by.

Lycanthropus.

Proceed in that course I beseech you.

Physiologus.

With very good wil. First therefore, concerning the things, themselves, it may not in reason bee denied, but that vndoubtedly, they were things either naturall: or not naturall at least.

Things naturall, I account all those seuerall matters to be, whatsoever, which God hath essentially enabled vnto the orderly accomplishment of that selfesame ende wherunto be created them first:

it

it being withall, verie naturall and conſequent in the things themſelves. And of this ſort, I eſteeme all matters and actions whatſoever; which be naturally conſonant and concludent to the orderly courſe of nature. Now ſir, if your matters at Mahgnitton were al vndoubtedly ſuch, then, either all men in like ſort, are naturally tainted with Satan his actuall poſſeſſion, becauſe all men in their naturall actions, doe equally obſerue the like naturall courſe either more or leſſe: and ſo, the whole world beſides, which haue hetherto wanted your helpe of prayer and faſting, ſhould wholly remaine in Satan his actuall poſſeſſion. Or (on the other ſide) if all men in like ſort, be not naturally poſſeſſed, then, neither the yoong man himſelfe (remaining with them, in one and the ſelfeſame naturall condition) was poſſeſſed at all: and ſo by conſequence, you haue kept at Mahgnitton, a greater coyle about nothing, then the Grecians euer kept at the conqueſt of Troy.

Exorcistes.

Nay ſir, the matters at Mahgnitton: were rather, things not naturall.

Physiologus.

Are you fled ſo ſoone, from things naturall: to things not naturall? Well; goe to then. Things not naturall, I reckon all thoſe matters or actions whatſoever, which haue naturally in themſelves, no naturall abilitie for the orderly accompliſhment of nature her orderly determined courſes: neither yet, of, or in their owne ſelves are naturall and conſequent to any ſuch naturall purpoſe or ende. And theſe not naturall things, are vndoubtedly, ſuch as bee directly, either againſt nature, or beſides nature, or aboue nature at leaſt.

I Things directly againſt nature, are all thoſe accidentall currents which do altogether withſtand thoſe eſſentiall properties, this inbred facultie, yea, and that verie naturall diſpoſition of the things themſelves (which by the operation of God) were naturally engraſſed in euerie of them: and which more is, doth violently deſtroy, & euen vtterly annihilate the proper eſſence, or eſſentiall being of all thoſe naturall things whatſoever. Of this ſort are hanging, killing, poiſoning, ſtrangling, and death alſo it ſelfe. Now then, your matters at Mahgnitton, they may not iuſtly be concluded for things of this kinde; both becauſe the yoong man himſelfe is yet liuing and luſtie; and

for that, no one of those your supposed *supernaturall actions*, were in themselves either *deadly or mortall*.

μεταφυσικά.
Arist. physic.
lib. 2.

Aug. Enchir.
cap. 87.

Plutarch. de
placit. philosoph.
lib. 5. cap. 8.

Hieron. epist.
ad vitalem.

Niceph. histor.
eccles. lib. 12.

cap. 37. & 18.
33.

2. To proceed. Things directly *besides nature*, are all those *vnnaturall* declining courses of *nature*, which, notwithstanding they do *not totally and wholly withstand the orderly force and operation of nature*; yet doe they hinder it much: and (by either *adding* thereunto, or by *subtracting* therefro) doe mightily forestall the verie true *naturall courses* thereof. As for example, when (ouer and besides the orderly parts of *nature*) a man hath *two heads*, *two noses*, and *fewer hands*; or, but *one eye*, *one arme*, *one legge*, and such like. All these, with many other such *vnnaturall accidents*, are things directly *besides nature*: whereof sundrie approoued writers (especially *Hieron* himselfe, and *Nicephorus* also) haue written at large in their seuerall discourses. Now sir, you may not, and which more is, you dare not (without blushing) affirme, that any of your matters at *Mahgnitton*, were (indeed, and in truth) any such *monstrous*, or *vnnatural occurrents*: and therefore, from thence you cannot possibly conclude any *actuell possession* at all. Or if notwithstanding, you will impudently affirme, that those your said matters were vndoubtedly some of them such *monstrous occurrents*, and thereupon inferre an *actuell possession*; it must necessarily follow, that either the *yoong-man* at *Mahgnitton* was not possessed at all; or else, that onely the *monstrous* persons are *actually possessed*, which were a verie absurd and *monstrous opinion*.

μεταφυσικά.

3. Briefly, the things directly *aboue nature*, are all those *matters & actions whatsoever*, which (beyond their owne natural force, and rather in, then by the verie things themselves) are *efstooones effected*: although yet, not by any order and facultie of nature, but by an *extraordinarie and supernaturall power of God*. As, to make *iron swim*, *fire to freeze*, *water to burne*, *the dead to returne to life*, and such like. Now sir, if you dare flatly affirme that your matters at *Mahgnitton*, were things vndoubtedly of this selfesame kinde: then must you, not only verie necessarily auouch some *supernaturall power* in the *diuell* and *yoong-man* possessed, for the admirable effecting of all those your supposed *supernaturall actions*: but (which more is) you must verie confidently conclude, that, such an *admirable dispossessing of the yoong-man* possessed at *Mahgnitton*, was vndoubtedly, the *miracle of miracles*.

Exorcis-

Exorcistes.

Make of it, a *miracle*, a *monster*, or, what pleaseth your selfe: possessed I am certaine he was.

Physiologus.

Possessed you are certaine he was: and yet cannot certainly shew in what sort. Howbeit, hauing hitherto searched forth soundly the verie nature of the things themselues, and finding them in effect to be things neither *naturall*, nor *not naturall*, and so by consequence, but meere delusions: Let vs notwithstanding, imagine them all for such as you say, and therefore now here in like manner, Lay downe some certaine rule of right iudgement, to examine them by.

Lycanthropus.

I pray you doe so.

Physiologus.

Content. The rule of right iudgement, is some certaine direction, leuell, or square, whereby is declared vnto vs, both what is true, and what is false: and for which onely respect, it is also verie fitly termed the rule of truth. Moreouer, this selfesame rule of truth, is either *naturall*: or *supernaturall*.

The *naturall* rule of truth, is that *naturall* direction, which nature herselfe doth truly declare; and verie sufficiently affoorde vnto vs. And this selfesame *naturall* rule of truth is also twofold; namely, either some *naturall* principles, or *uniuersall* experience.

The *naturall* principles, are some certaine generall notions, or *uniuersall* directions, verie *naturally* engrafted and known vnto men by nature it selfe: and which also are so necessarie, so certainly, and so vchangeable true, as whosoener shall dare to call them in doubt, he may iustly be termed a mad-man, or foole. And these *naturall* principles also, are, either *theoricall*: or *practicall*.

The *theoricall* principles, are all such *speculative* demonstrations, as doe certainly direct and guide the iudgement, in a true vnderstanding & knowledge of things. As for example, twice two, are foure. Againe, there is one onely truth. Againe, the whole is greater then any part thereof. Againe, the cause is not after the effect. Againe, there is one onely *naturall* motion of a simple bodie, and so forth.

The *practicall* principles are such certaine and infallible grounds of truth, as do certainly direct and gouerne the manners of men. As for example, God is to be serued. Men may not be hurt. Honest things

The seventh Dialogue.

things are to be done. *Falshood is to be fledde*, and so foorth. Now then this naturall rule, I meane these *natural principles* (whether *theoricall, or practicall*) they can be no *competent Iudges* to examine and trie foorth the *truth* of those your supposed *marvels wrought at Mahgnitton*. First, because *this selfesame rule* (being onely but *naturall*, in what kinde soeuer) cannot possible extend foorth it selfe to the full compasse and reach of those your *admirable actions*: manie of them especially being so *absurd* as they are, so *supernaturall*, and euerie way so *impossible in nature*. Secondly, for that manie *wise men* in the world (no lesse wise then your selfe, yea, and as sufficientlie qualified with those selfesame *naturall principles* whatsoeuer) are of a farre *different iudgement to yours*: and therefore (by force of *this rule*) you cannot possible put downe vnto vs any such *infallible and certeine conclusions*, as may possible perswade an *actuall possession*. And thus much brieflie, for that *first rule of truth*, which ariseth onely from *meere naturall principles*.

Lycanthropus.

Shew vs in like sort (I beseech you) that other *infallible rule of truth*, which proceedeth from *vniversall experience*.

Physiologus.

With verie good will. And, because, this is that verie *loadstone* it selfe whereunto *Exorcistes* attendeth for his special directions in those *supernaturall accidents*: I will therefore, first *unfold the thing it selfe*, and then next, *discover the sundrie degrees thereof*.

Pneumatomachus.

A verie excellent order; I praie you proceede.

Physiologus.

Content. First then for *the thing it selfe*, the same is called in the *Hebrew toong* *Cheker*, that is, a *diligent scrutinie, inuestigation, inuention, inquisition, or searching out of a thing to the bottome*. It commeth of the *Radicall worde* *Chakar*, which signifieth *to make diligent inquirie for a thing to the bottome, to make a profound inquisition, to gage, verie deeply into, and to search downe, to the first fountaine it selfe*. In the *Greeke toong* it is called *Emporia*: that is, an *experience, skil, specialty or prooffe*. In the *Latine toong* *experientia*: that is, an *experiment, a dnetriall, a patterne or president*. And, in our *English toong*, we commonly

קֶחֶר.

ex קֶחֶר.

*Auenarius in
Lexic. Hebraic.*

ἐμπειρία.

Experientia.

monly call it a *common vſe, example, or practiſe*. Now then, all theſe the aforeſaid *Etymologies* (ſo fitly conſorting in one) as they doe liuely portend at a bluſh, a verie admirable, and moſt certeine *demonſtratiue rule*: ſo doe they teach vs withall, that *vniverſall experience*, is a perpetuall vſe of things, wherein al men *Experience,* of ſound iudgement (how ſoener ſeuered by times, and places) do by *what it is?* due experiments prooue and knowe, that they haue euermore receined one and the ſelfeſame thing, after one and the ſelfeſame manner. And that therefore, it is called a *catholike, or common ex- περα. ηγε- perience*. As for example, *Fire is hot: life is one thing: and death λυα.* is another: wine and pepper, haue an inflaming facultie: ſnowe is white: the heauens are mooued circularly, and ſo forth.

Lycanthropus.

Let this ſuffice for the thing it ſelfe: and now, ſhew vs in like ſort, the ſundrie degrees thereof.

Physiologus.

The ſundrie degrees of an vniverſal experience, are thoſe ſeuerall *αἰσθησις.* proceedings: wherein ſhee groweth from ſteppe to ſteppe, to her full *ἰστέα,* perfection. And theſe ſelfeſame degrees are fower: namely, *ἐπαγωγή,* *αἰσθησις,* *ἱστορία,* *Επαγωγή,* *ἐμπορία.* *emporia.*

1. *Aiſtheſis*, is the firſt degree of vniverſal experience, when as *αἰσθησις.* by ſenſe (I meane, by ſeeing, hearing, ſmelling, taſting & handling:) there is ſomething verie ſenſible perceined. And, this falleth effectually forth in all things; either objected to ſenſe, or propounded by example.

2. *Hiſtoria* is the ſecond degree of experience: when as from the *ἰστέα.* objected ſenſible notions, or propounded examples, we do conſtitute an obſervation or rule. For, from one, or a few examples: wee may fitly gather a rule.

3. *Epagoge*, is the third degree of vniverſal experience: when as *ἐπαγωγή.* by an orderlie induction we collect and bring in verie many examples, and thoſe alſo, verie fitly according with the former conſtituted rule.

4. Briefly *Emporia*, is the laſt degree of vniverſal experience: when *ἐμπορία.* as we doe certainly finde by like perpetuall experiments, that all the examples propounded vnto vs, are after one and the ſelfeſame manner, and do fully conſort themſelves, to the former determined rule. Thus then, you may plainly perceiue, that ſenſe, obſervation, induction, and the like perpetuall experience: do fully conſtitute a ſecond infallible naturall rule, for the orderly examining and trying

trying fourth of truthes. Howbeit, neither may this selfesame *naturall, or experimentall rule*: in any sort be enforced to serue *Exorcistes* his turne. Because, it in no wise accordeth with his supposed *actuell possession*; or with any the *admirable actions* arising from thence: whether we respect *the verie rule it selfe*, or the *seuerall degrees thereof*.

For first, concerning the *verie rule it selfe*. There were then, and are now many *wise and sensible persons* besides your selues: some of them *seuered by time and place*, and many of them *conversing among you*, euen then and there, where your supposed *actuell possession* was *actually effected*, or practised. Who do all of them flatly affirme, that, they (for their owne parts) neither then, nor at any time since had any such *experimented trials*, or approoued *experiments* of such an *actuell possession*, as your selues haue published in *print*: and therefore, the *experience* which you flee vnto now for your refuge, is no *catholike or vniuersall experience*.

Besides all this, let the *matters* themselves be yet further examined and tried fourth fully by the *seuerall degrees* of the *vniuersall experience* propounded before: and then tell me, how this selfesame *experimentall rule*, and the *actions* that are to be ruled thereby, may possibly accord in one. For first, concerning *sense*, how is it possible that any *sensible experience* (as it were step by step) should directly proceed from the sensitiue knowledge, to the memory it selfe, seeing all the *objects* of sense (arising especially from any your supposed supernaturall actions) were none other thing else, but deceiueable objects and crafty conueiances: and therefore, could not possibly afford true *naturall notions*, towards the timely effecting of a *vniuersall experience*? And next for *observation*, how is it possible that any infallible rule for the triall of truthes: should bee sensibly and soundly collected from such *insensible notions*, and vnsound examples? Again, concerning *induction*, where, or from whence should we possibly collect any other examples, which may, or can possibly accord with this supposed example of yours: for the further confirmation of the former infallible rule, constituted (as before) vpon *sensuall experiments*, and sound examples?

Moreouer, where is that perpetuall *consenting experience*, wherein all men of sound iudgement whatlocuer, haue
truly

truely found forth by like *perpetuall experiments* from time to time: that, this one, with all other the approoued *examples* of *actuall poſſeſſion*, doe mutually concur after one and the ſelfeſame *manner*, and fully accord in euery point: Now then, ſith the *uniuerſall experience* wee ſpeake of doth not (ſo much as in outward appearance) hold any agreement at all, either, with your pretended *actuall poſſeſſion*, or with any the *ſuppoſed actions* thereof: you cannot (in any proportion of reaſon) either conſcionably auouch, or conſequently conclude from thence, any approoued *experience*, to try forth the truth of your matters. Yea, and this I ſay more, that, if the *experience* wee ſpeake of heere, and your *actuall poſſeſſion* with the ſuppoſed *actions* there at *Mahgnitton*, did ſo fully accord, and ſo iuſtly iumpe together in all outward appearance, as the one might not poſſibly be diſcerned from the other: yet could you not gather from thence, ſuch a certaine *rule of right iudgement*, as might (for the purpoſe in hand) be able to ſerue your turne to the full. Becauſe, that your pretended *actuall poſſeſſion*, and the *ſuppoſed actions* ariſing from thence, are (many of them) *ſupernaturall*, abſurd, and impoſſible: whereupon, this *experimentall* or *uniuerſall experience* being (you may ſee, when it is at the beſt) but a *meere naturall rule*) it cannot poſſibly compaſſe and ſquare forth vnto vs, the *certaine truth* of thoſe your *ſupernaturall actions*. And therefore, it is vtterly in vaine for your ſelfe, to reſt as you do: vpon *uniuerſall experience* for triall thereof.

Exorcistes.

Nay ſir, I reſt not at all, vpon any ſuch an *experience* as proceedeth onely from meere *naturall rules*: but, vpon a *ſpirituall experience* rather, ariſing directly from the confirmed *canons*, and infallible *rules of the word*.

Physiologus.

Your *manner of diſputing*, is very like (I perceiue) to a *mantle horſe* his *manner of drawing*. For he (being *blindfolded* before he be put in his *geares*) knoweth none other, but that he goeth *directly forewards*: when notwithstanding, he keepeth onely a *circular motion*: ſo ſurely, your ſelfe (being horribly *hood-winked* herein with the palpable *maſke*, of a miſcheiuous *ſelfe-conceite*) you do verely ſuppoſe, that (in this your *giddie courſe of diſputing*) you goe *directly an end*, when you follow *eft-ſoones*.

The seventh Dialogue.

soones the *wild-goose chase*: one while fleeing from *scripture* to *common experience*, and (beeing soone weary of your part that way) another while retiring from *common experience* to the *scriptures* againe, as one that wotteth not well, in what place to fasten his foote. But, go to *man*, stick fast to the *infallible rule of the scriptures*, and cleave close to the *confirmed canons* thereof: for, howsoever *these naturall rules* (laied forth by my self) may not possibly be made pliable to the very point of your purpose in hand: the *sacred scriptures*, they are those *supernaturall rules*, whereunto (by *Orthodoxus* his helpe) your supposed *supernaturall actions* (beeing soundly currant) may well be made sutable, and sorting in euery respect. If therefore your said *actions* may possibly endure the hammering and *triall of scripture*: I warrant you I, they will all bee *cannozed currant*.

Exorcistes.

Jerem. 23. 29.
1. Cor. 3. 13.
Heb. 4. 12.

Yes sir, our *matters* (I assure you) they are very well able to endure the *fier and forge of the word*: yea, and to be thoroughly *ballanced* with the *holy waights of the sanctuary*. For, the *actuell possession* we plead for, not onely accordeth in euery condition, with the *actuell possessions* exprest at large in the *scriptures*: but which more is, the same is a *perpetuall infirmity* eftsouones falling forth among men, as was shewed before. And therefore, there is no *question* at all concerning the certeine *truth* thereof.

Orthodoxus.

I perceiue you haue hardned your *forehead* against the *infallible truth* of the *Lord*, for, *Physiologus* hauing before (by *naturall philosophy*) very sufficiently shewed the apparant *disparison* betweene your pretended *actuell possession*, and the *approved actuell possessions* exprest in the *scriptures*, and which more is, my selfe also hauing eftsouones (by the *sacred canons and rules of the word*) very fully confuted your idle *conceite*, concerning the fallly supposed *perpetuity of actuell possessions*: you notwithstanding (beeing vtterly vnable to make any *sound reply* vnto either of both, euen by a *pittifull begging of that which you cannot possibly prooue*) doe now afresh, very impudently *insist vpon the controuersed question it selfe*, without, either probability of *reason*, or shew of *sense*.

Exorci-

Exorcistes.

Yes sir, the perpetuity of *actuell possession*, is very apparant in the *sacred scriptures*.

Oribodoxus.

I doubt not then, but that you would more fully haue made knowen that selfesame apparancy long ere now. But, go to, be it so as you say. The *perpetuity* thereof will then appeare vnto vs, either, by some *canon*, or *counsel* at least contained in the *scriptures*: which (I verely beleue) you will neuer be able to shew. For, first, the *Apostle Paul*, he tels the *Ephesians* (with an appeal to their *conscience*) that, *he hath shewed them the whole councel of God* that is, so much of *Gods counsell* as may any waies concerne the sauing or killing of soules. But, in all his *authenticall epistles*, he giues neither *canon*, nor *counsell* concerning the *perpetuity of actuell possessions*: therefore, the *perpetuity of actuell possessions*, is no such part of *Gods counsell*, as may any waies concerne the sauing, or killing of soules. If yea, then was not the *Apostle* himselfe set free from their *bloud* in concealing it from them: for, in none of his *canonicall Epistles* hath he discovered the same. If no, then the *perpetuitie of actuell possession* is no part of *Gods counsell* concerning the sauing or killing of soules: because the same cannot possibly be prooued from any of the *Apostles authenticall writings*. For, the *Apostle* no doubt, if he had euer intended to put downe a *Canon* concerning the *perpetuitie of actuell possession*, then had he verie fit occasion therefore, in all, or some one of his *Epistles to Timothie and Titus*: where he purposely handles all *ministeriall functions*, and precisely puts downe all *ecclesiasticall constitutions* and *orders* concerning *Church discipline*. But, in no one of those his *authenticall Epistles*, is there any one *Canon* at all apparant, which may tend in shew, to any such purpose: and therefore, the *perpetuitie of actuell possession*, is no such part of *Gods counsell*, as may in any sort concerne the sauing or killing of soules. And as no one *Canon*: so, neither hath the *Apostle* himselfe (in any his *Canonicall writings*) giuen any one counsell at all, concerning such *matters*. No, not euen there, where he purposely entreats of the *full power of the diuine*: and had iust occasion (if euer) to haue giuen some aduise at the least, concerning the same. Especially, there where he calleth *The prince of the ayre*, that selfesame spirit, which euen now effectually worketh in
Act. 20. 27.
Act. 20. 26.
Epistola Pauli ad Timotheum, & Titum.
Eph. 2. 2.
the

2. Tim. 2. 26.

the children of disobedience. Also euen there especially, where he affirmeth, *all those the disobedient ones, to be strongly ensnared, and fearfully captinated of the diuell at his pleasure.* In these two places (you see) he purposely entreateth of the power of the diuell whatsoeuer. But, in neither of those places, the *Apostle* doth giue any one counsell at all concerning the perpetuie of *actuell possession*: therefore, the same is no part of *Gods counsell*, which may any way concerne the sauing, or killing of *soules*.

Exorcistes.

Eph. 2. 2.

2. Tim. 2. 26.

Why sir: euen in those places of *Scripture* which your selfe now reciteth, the *Apostle* saith plainly, that *the diuell worketh effectually in the disobedient sort*: and that those disobedient ones, *are ensnared and captinated of the diuell at his pleasure.* These wordes, if they import not a counsell: yet are they a watch-word at least concerning such matters. For what imploy those words else I beseech you: but an *actuell possession*.

Orthodoxus.

Eph. 2. 1. 3.

They imploy an *actuell power* in the diuell: but no *actuell possession* at all. For else, either must all persons whatsoeuer, be *actually possessed of satan*, because, (before regeneration) it is the *naturall condition* of all men, yea, euen of the *Apostles* themselves, to be vnder his power: or you must necessarily conclude at the least, that onely the *vnregenerate*, and reprobate people are *actually possessed of satan*, for that the *Apostle* in those places entreateth onely of such. And so (by consequence) the *young-youth* at *Notrub*; he was not *actually possessed* at all, because euerie man else, and euen you your owne selues do generally repute him, a *religious*, a *godly*, and a *gracious youth*.

Eph. 6. 10. 11.

12. 13. 14. 15.

16.

Moreover, euen in that selfesame *Epistle* where the *Apostle* aduise the whole *Church* at *Ephesus* to be euerie way carefull in furnishing themselves with the compleate armour of *God*, for the better enabling of them against all the assaults of the diuell, and the speedier quenching of all his fierie darts, he giues them notwithstanding, no counsell at all for vsing of that their saide *spirituall armour* against any your supposed *actuell possessions*: and therefore the perpetuie of *actuell possession*, was no part of *Gods counsell*, that might any way concerne the sauing, or killing of *soules*. If yea, then the *Apostle* himselfe, he hath not so sufficiently, and so fully instructed his *Christian soldours* concerning an absolute vse of that their *spirituall armour*, as in
equitie

equitie and conscience he ought; and thereupon he is *not free* *Act. 20. 26.*
from their blood. If no, then (without question) a plaine nulli-
tie of actuall possession, now in these daies of the Gospel, is (by the
Apostle his purposed silence therein) very apparantly eui-
 dent. Besides that, the *Apostle Peter*, stirring vp (in like sort) *1. Pet. 5. 8.*
 the scattered *Christians* vnto a continuall and watchfull regard
 against all the dangerous vagaries the lion-like rampings, and
 greedie deuourings of *satan*: he maketh no mention at all of
 any their watchings and wardings against your supposed perpe-
 tuitie of actuall possessions. As also our Sauour *Christ* (admoni- *Luc. 22. 31.*
 shing *Peter*, and the other *Apostles*, of *satan* his inexorable de-
 sire to winow and sift them like wheate) he speaketh no one word
 of any the extraordinarie power of the diuell, for actuall pos-
 sessions. Whereas *Paul*, *Peter*, and our Sauour himselfe: had
 euerie of them (in those the forenamed places) verie iust oc-
 casion to haue written thereof. Yea, and some of them also (in
 some of those places at least) woulde purposely haue handled
 your supposed actuall possession of diuels to the full: if so be the
 supposed continuance thereof had beene vndoubtedly deter-
 mined in the secret counsell of God. But no one of them all (in
 those the forenamed places, or any where else) doe so much as
 once mention the same: and therefore the perpetuities of actual
 possession, is no such part of Gods counsell as may any waie con-
 cerne the sauing or killing of soules.

Exorcistes.

Though the perpetuities of actuall possessions be not plainly
 expressed: yet, why may not the same be couertly implied in
 some part of the Scriptures?

Orthodoxus.

Because, this your supposed (*may be*) cannot certainly con-
 clude from thence, any such supposed implication at all: and I
 argue further against you thus. If the perpetuities of actual posses-
 sion, be, either expresse, or implicatiuely contained in the Wordes,
 then also, the miraculous faith (for suppressing such actuall pos-
 session) is either expressly or implicatiuely contained in the
 word: but the latter is vndoubtedly false, and therefore also
 the first.

Exorcistes.

Why may not the miraculous faith be auouched perpe-
 tuall?

The seventh Dialogue.

Orthodoxus.

Marc. 16. 22.

Because the same was but *temporarie*, and had onely her *powerfull continuance*, so farre foorth as seemed good to the Lord, for an *extraordinarie sealing vp and confirming of the word* with miracles *following*. But that vie hath vndoubtedly ceased long since : and therefore also the *miraculous faith* (attending such *temporarie vse*) is vndoubtedly ceased. Howbeit, of this more at large, when wee come to handle the *meanes of subduing the extraordinarie power of the diuell*. In the meane time, I argue the matter against you thus. All true *Christian churches*, and the soundest *Diuines* in our daies, doe generallie conclude a *finall discontinuance* of the *miraculous faith*, in these daies of the *Gospell*: and therefore (by *consequence*) the vndoubted *determination* of the *diuell* his *extraordinarie power of actuall possession*.

Exorcistes.

Do you then, verie confidently denie *all power* to the *diuell*: in these daies of the *Gospell*?

Orthodoxus.

I onely impugne his supposed *extraordinarie power*, for the *perpetuallie of actuall possession*: I denie not his *power of obsession* at all.

Exorcistes.

Why? what vnderstand you, by his *power of obsession*?

Orthodoxus.

The diuell his
power of ob-
session.
What it is?

This question (I assure you) is verie fitly propounded for hauing hitherto handled at large, the *diuell* his *power of actuall possession*: it remaineth now, to entreate a little of his *power of obsession*: wherein we need not to be tedious: the same being apparantly euident: and generally confessed of all men. Now therefore, by the *diuell* his *power of obsession*: I do heere vnderstand, some certeine *predeterminate abilitie, facultie, or inclination* of his *spirituall nature*, for the more *powerfull enabling* of his *restlesse endenours*, and *insatiable desires* to worke our *daily destruction*: wherein he *efsoones assaulteth, circumuienteth, encloseth, inuironeth & besiegeth* the *seruants of God* a *fresh*, with a *purposed mind* to deuoure them quite, were they not very mightilie *protected* by an *invincible power* of the Lord. And this his said *power of obsession*, consisteth especially, either in an *outward assaulting and vexing*: or in an *inward suggesting and tempting* at least.

Lycanibro-

Lycanthropus.

What meane you by an outward assauling and vexing?

Orthodoxus.

I vnderstand thereby, all those their *externall allurements*, *incumbrances, molestations, and griefes* whatsoeuer; wherewith the whole *nature* of man is wonderfully distressed, disquieted, and vexed. Partly by worldly auctoritie, examples, promises, compulsions, profits, pleasures, and so forth: and partlie by fleshly affections, inclinations, dispositions, delights, attempts, and carnall practises whatsoeuer they be.

Matth. 4. 2.

Iob. 1. 15.

18. 19.

Iob. 2. 7.

2. Sam. 24. 8.

1. Chron. 21. 1.

Matth. 4. 8.

2. Sam. 11. 4.

Numb. 25. 3.

Philologus.

And what meane you by inward suggestings and temptings?

Orthodoxus.

I vnderstand thereby, all those the *internall allurements* of *satan* whatsoeuer, wherewith he endeouureth to drawe mens *minde*s from their dutifull obedience to God: by *darting or thrusting into them, all trecherous and diuelish deuises*, yea, and by *kindling within them, all vngodly motions, affections, lustes, and desires*. Nowe, for the speedie effecting hereof, the *diuels* they become *lying spirits in the mouthes of false Prophets*: they worke *lying woonders, in all deceauablenes of vnrightheousnes*: they *buffet mens minds with fearefull tentations*: they endeavour, to *sifie and winow their soules, as men winow wheate*: they *make men vncleane, and replenish their hartes with filthie pollutions*, that thereby they might draw them into open dissimulation with the *holy Ghost*: they *vexe and torment men within and without*: yea, & (which more is) they so dangerously *incumber mens iudgements, through the Law of their members, rebelling against the Law of their mindes*, as eftsloones they enforce them to distrust their *happie deliuerance*, yea, and to desire their present dissolution, to be presently with *Christ himselfe*. Loe, thus much in effect: for the *diuel* his power of *obsession*.

Luc. 22. 3.

Iob. 13. 27.

Jam. 1. 14. 15.

1. King. 22. 22.

2. Chron. 18. 21.

2. Thes. 2. 9. 11.

Reuel. 16. 14.

2. Cor. 12. 8.

Luc. 22. 31.

Matth. 12. 45.

Act. 5. 3.

Iob. 1. 7. & 2. 1.

Reuel. 2. 10.

Rom. 7. 23.

Rom. 7. 24.

Phil. 1. 23.

Lycanthropus.

This sir (I assure you) is a woonderfull power: and such as should forthwith awaken our hartes to a continuall watchfulness. But, tell vs further I pray you, by what *meanes* the *diuell* especially effecteth these matters?

Orthodoxus.

Although the *diuel* hath vndoubtedly innumerable *meanes* to accomplish his *villanies*: yet surely, the most principall, for

Eph. 4. 18.
 Math. 4. 18.
 Luc. 1. 79.
 Math. 13. 25.

2. Cor. 4. 4.

2. Tim. 3. 26.

Ephes. 4. 17.
 18. 19.

the timely effecting of his power of *obsession*: is an holding men fast in the ignorance of God. That so, all the while they doe carelessly continue in darkenes, and sit still in the shadow of death: the *diuell* might assault them eftsoones at his pleasure, and come vpon them at vnawares, to accomplish in them his mischievous purposes. Neither is this holding of men in palpable ignorance, impossible for *satan* (by the permission of God) to effect. Because the *diuell* himselfe being the God of this world (and therefore, of an admirable power) be both can, and doth purposely blindfold the minds of all infidels: least at any time, the light of the glorious Gospel of Christ (the image of God) should shine forth vnto them. That (hauing so insnared and captiuated the men at his pleasure) they might from thenceforth, walke on in vanitie of their mindes. And (which more is) that their understanding (by this meanes) being darkened, they might (through their owne ignorance, and hardnes of hart) become aliants & strangers from the life of God: and (being past feeling) might forthwith giue ouer themselves vnto wantonnes, to worke all manner of uncleannes; yea, euen with insatiable, and greedie affections.

Exorcistes.

Wel sir. And how is it possible the *diuel* should accomplish these fearefull effects in any mans mind, but by an actuall possession at least?

Orthodoxus.

Yes, the *diuell* he wel may, and doth easily effect all these, with many other like fearefull effects; onely, by an actuall power, without any actuall possession at all. And this especially, by depriving the world of that eternall word of life; which was giuen to enlighten mens soules. He deprives the world of the word of life, either, by holding it altogether from them: or otherwise, by binding the effectuall working power thereof at the least.

Rom. 1. 13.
 2. Thes. 2. 18.

Math. 9. 32.
 Ioh. 2. 23.
 Iob. 12. 11.
 and 34. 3.
 Rom. 10. 17.
 Isa. 6. 9.

He holds the word altogether from men, by forestalling and binding the timely establishment of faithfull Preachers in euerie place. Againe, if he cannot possibly intercept the Preachers establishment, then he endeouors eftsoones to hinder (at least) the effectuall working power of the word, being preached powerfully among them. And this also, either by working effectually vpon the hearers infirmities, namely, vpon their naturall blindness, dumbenes, deafenes, as also by making their eares without hearing

hearing: or, otherwaies, by practizing all possible resistance against the powerfull preaching, and preachers themselves. Howbeit, this his resistance against the power of the word, and preachers thereof: is not alwaies effected after one and the selfesame manner. For, sometimes he vseth an inward: and sometimes an outward resistance.

By inward resistance, he laboureth chiefly, either to make the holy word it selfe, unfit for mens mindes: and this, sometimes by stealing the word from out of their harts: sometimes by corrupting the puritie of the word it selfe, through a confuted mixture of his cockell and darnell: sometimes, by peruertering the true purpose and sense of the Scripture it selfe: and sometimes also, by calling in question the certaintie and truth of the word. Or if (notwithstanding these the aforesaid meanes) he cannot possibly make the holy word unfit for mens mindes: then he taketh a quite contrarie course, and endeouoreth to make mens mindes (at least) unfit for the word. And this, partly, by entring effectually into their harts, and so, filling them full of all iniquitie: partly by circumuentering their harts so violently, as no preaching at all, may possibly penetrate, or pearce thorough the same: partly, by prophaning their harts with the filthie pollutions of profits and pleasures: and partly also, by insnaring and captiuating their harts so powerfully, as they may not possibly be brought to acknowledge the truth. And this in effect, for his inward resistance. His outward resistance against the power of the word, and preachers thereof: is partly by faire meanes, and partly by foule meanes.

By faire meanes first. And this especially, by making some outward faire shew, concerning the holy religion professed: or otherwaies, by fawning vpon the professors themselves, with an holy pretence of wishing their good.

By foule meanes also, he withstands the power of the word, and preachers thereof. And this especially, either by sifting and winnowing the professors thereof, as was shewed before: or, by entangling and intrapping them by some manner of meanes: or by a Iudas-like, and treacherous betraying of their persons & states: or, by procuring fiery trials, persecutions, and troubles against them: or, by committing the professors themselves vnto prison: or lastly, by an outrageous tortoring, racking, tormenting and killing of their bodies outright. Loc, these (in effect) are the most principal meanes, whereby Satan effecteth his power of obsession:

Zach. 3. 1.
2. Cor. 12. 7.
2. Tim. 2. 25.
26. & 3. 8.
Iude 9.

Math. 13. 19.
1. King. 22. 28.
Math. 13. 25.
Gen. 3. 3.
Marc. 14. 58.
Luc. 14. 21.

Luc. 22. 3.
Ioh. 13. 27.
Act. 5. 3.
Math. 12. 45.
Act. 8. 22. 23.
2. Tim. 2. 25.
26. & 3. 8.
& 4. 14. 15.

Math. 8. 29.
Marc. 5. 7.
Luc. 8. 28.
Act. 16. 17.
Math. 16. 22.
& 22. 16.

Luc. 22. 31.
Math. 22. 15.
1. Ioh. 8. 4. 5.
Luc. 22. 3.
Ioh. 13. 2.
Reuel. 12. 3.
Reuel. 2. 10.
1. Ioh. 15. 2.
1. Ioh. 8. 44.

without any *actuell possession* at all.

Exorcistes.

Good sir? I beseech you beware what you doe. And so much the rather, because, this *your absolute deniall of actuell possessions*; will open a wide doore vnto *Atheisme*, and loozen the *reines* of our *vnruely affections*, to an *irreligious*, licentious, and dissolute carriage. For, let men but once heare they are free from all *bodily danger of diuels*: and what will they not foorthwith aduenture.

Orthodoxus.

Nay rather, this *your obstinate auouching of actuell possession*, is the verie high way vnto *Atheisme*, to an *irreligious* behauour, and all *carnall securitie*. For, by making men verie idly to gaze (as they do) at an *imagined actuell possession of diuels*, when no such matter (in deed and in truth) may soundly be prooued: what doe you esse (in effect) but lull the whole world fast a sleepe *in the cradell of carnall securitie*? Yea, and (which more is) by this *meanes* you make men forgetfull and carelesse of *Satan his pernicious power of obsession*: wherein lieth co-uertly enfolded, a very *pestilent poyson*, and most deadly confection for *bodie and soule*. Neither may you more fitly pleasure the *diuell*, nor more fully make him beholding vnto you in any thing else: then, in vpholding for him (as you do) a *false imagined actuell possession*. For, by this *meanes*, *the mysterie of iniquitie*, doth more freely and more forcible worke in the *minde of men*: and the *diuell* may more easily *seduce their soules* at vnwares: by vsing at his pleasure, *the power which he hath*, while the whole worlde (at their pleasure) so improuidently, and so carelessly stand musing vpon an *imagined power which he hath not indeed*. And, herein the subtile dealing of *Satan*, is nothing inferiour to the craftie *bird-catcher*: who (while the filie poore *birdes* sit prying at, and playing with the *whirligig*, or *staling* before them) doth cunningly clap them (vp at vn-awares) in his *net*, and *nippes* them all dead in the *head*. Howbeit, that which is spoken may fully suffice, (I perceiue) for a *caueat* herein: you your selfe being thus driven (as you are) into a maruelous maze concerning the *matters in question*. For these your *idle vagaries*, and often startings aside from the purpose propounded: do import a woonderfull defect in your *skill*, or *implye* a maruelous distrust in your cause at the least.

Exor.

Exorcistes.

Nothing leſſe I aſſure you. For, I am reſolute (as before) in the *actuell poſſeſſion of diuels*: which may yet more effectually be prooued thus. I draue out the *diuell* from the *yoongman at Mahgniton*: and therefore the *yoongman* (no doubt) was *actually poſſeſſed* before.

Orthodoxus.

And I diſprooue it effectually thus. The *yoongman at Mahgniton* was neuer *actually poſſeſſed of ſatan*: and therefore, you did not, nor could not poſſibly drine forth the *diuell* from him. For, how is it poſſible you ſhould *diſpoſſeſſe the diuell*, of that *partie*, whom (indeed & in truth) he neuer *poſſeſſed*? Howbeit, this *queſtion* falſ forth verie fitly for another *diſcourſe*: wherein ſhall be purpoſely put downe, the verie *true meanes* for *ſubduing the power of diuels*. Notwithſtanding, the time now is farre ſpent, and our *Supper* doth ſtay on our coming: therefore, Let vs goe and reſreſh our ſelues with ſuch repaſt as God ſends: and afterwards, conferre of the *point* for an hower or twaine if you pleaſe. Otherwaies, I muſt put ouer the perfecting of our preſent diſcourſe, till ſome other appointed ſeaſon: becauſe the next day (if God will) I muſt ſequeſter my ſelfe to ſome other more *private meditations*, for the *Saboith daies* exerciſe.

Lycanthropus.

And we alſo our ſelues muſt returne homewards to morrow vpon vrgent occaſion. Howbeit, we are all verie loth to leaue the matter ſo raw as it is: and therefore, if it pleaſe *Exorcistes* and the reſt of the companie, we will, rather looſe an hower ſleepe or two, then goe home vnreſolved herein.

Exorcistes.

I am (for mine owne part) verie willing thereto: and ſo much I dare ſay for the reſt.

Orthodoxus.

Let vs then ariſe, and depart.

The end of the ſeuenth Dialogue.



The eight Dialogue.

THE ARGUMENT.

Of the vndoubted true force, for the timely subduing of this the fornamed power of the Diuell. Whether anie created meanes may therein preuaile? yea, and whether praier and fasting, haue in themselves, any power, to effect such a worke?

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEVMATOMACHVS.		EXORCISTES.

Orthodoxus.

THe Lord hauing in great mercie enabled our bodies a fresh, by his good blessings bestowed vpon vs: it shal not be good to trifle the time, but forthwith go an end in our conference. Come on therefore *Exorcistes*, repeate, and prosecute, your lately propounded argument.

Exorcistes.

This then it is. I draue forth a *diuell*, from the *yoongman at Mahgnitton*: therefore the *yoongman* he was *actually possessed before*. Else how could I possiblie haue *driven forth the diuell*: if he had in the *yoongman* no possession at all?

Orthodoxus.

I answered you thus as before. The *yoongman at Mahgnitton* he was *not actually possessed of satan*: therefore, you could not possiblie *drive a diuell from him*. For, how is it possiblie you should *actually dispossesse the diuel* of that man: in whom he was *neuer actually possessed*? And thus still, you may plainly perceiue your preposterous happe, in *disputing this point*. For (notwithstanding any thing hitherto heard) you are yet as farre from the probable dispatch of your pretended *actual possession*, as you were at the first: and wil be I warrant you, so long as you insist (as you do) vpon the propounded *question it selfe*. This is nothing else, but to proue *the same by the same*: the which in all ages hath bin accounted, a *reason, without any reason at al*. Howbeit,

*Ember idem.
Est ratio, nulla
ratione consi-
stens.*

beit, because you are now fledde (as it seemes) to your vttermost refuge; I meane, to the succourlesse shelter of that your *weather beaten action* pretended to be done at *Mahgniton*: I do verily perswade my selfe, that (if once you be daunted therein) you will shortly giue over the skirmish.

Exorcistes.

Yea sir. When I see you haue prooued my *action at Mahgniton*, no *action* at all concerning the *actuell dispossessing of diuels*: I will then lay my hand on my *mouth*, without any further reple to any thing spoken. But, this I suppose, must not be performed in hast.

Orthodoxus.

Well, then we will take so much more leisure in performing the same. And therefore hauing hitherto, very fully discovered that tyrannicall *dominion of diuels*, which might anie way concerne their power of *possession*, or their power of *obsession*: we will now proceed next, to an orderly examination of that *superiour inenitable working power*, whereby the aforesaid *actuell possession of diuels* is vndoubtedly conquered, subdued, squashed, and euen vtterly annihilated, in comparison of any the precedent poysons thereof. Yea, and so much the rather, we entend verie carefully to follow this our entended *course*: because in an only Imagination thereof, there doth lie (it should seeme) the verie *fortresse* it selfe, of all those *fantasticall and idle conceits*, which concerne your supposed *dispossessing of Satan*. And therefore, hauing once (by a conscionable discovery of the infallible truth) made knowne to your conscience, that, your pretended *action* which was wrought at *Mahgniton*, cannot possibly challenge the approoued priuiledge of any *exordinarie power from the Lord*, for the *actuell dispossessing of diuels*. I hope we may confidently conclude from the consideration thereof, an apparant *nullitie* of all *actuell possessions* in these daies of the Gospel.

Lycanthropus.

That is vndoubtedly true: and therefore, I pray you proceede.

Orthodoxus.

With verie good will. First therefore, this said *tyrannicall dominion of diuels* (respecting especially, their *temporarie power for actuell possession*) the same euer was, and is effectually subdu-

subdued by an onely extraordinarie, a supernaturall, and supereminent power of the omnipotent, eternall God. Which selfesame supernaturall power, the Egyptian forcerers were forcibly constrained to acknowledge for some *etsbang-elobim*: that is, some Diuine operation or vertue extraordinarily proceeding from the Almighty Iehouah himselfe. And, because the holy spirit of God, is that onely essentiall vertue of the father, and the sonne together: therefore, that selfesame speech of the forcerers concerning this power, it is by our Sauour Christ, euen purposely interpreted *Pneuma, kaidetylos theou*: that is, the spirit and finger of God. Because, that selfesame holy spirit (being an essentiall power, equally proceeding from the Father, and Sonne together) doth (as it were by a finger, or band) verie powerfully distribute some certaine extraordinarie gifts, and graces to some certaine peculiar persons: peculiarly appointed of God, for the actuall dispossessing of diuels. And, this laide supereminent power of the Lord, is twofold: namely, either immediate or mediate.

Exorcistes.

What meane you by the immediate power of God?

Orthodoxus.

I vnderstand thereby, that selfesame diuine supernaturall, and supereminent authority of Iesus Christ the stronger. Who, of him selfe alone, and without any one instrument or meanes attending vpon him, is that vndoubted el-gibbor, that inuincible preuailing power, which doth (by the commaunding force of his spiritual scepter) very valiantly vanquish, ouercome, and subdue the actuall power of satan the strong armed man: notwithstanding he mainteined before, a peaceable possession ouer the world.

Philologus.

And, what meane you by the mediate power of God?

Orthodoxus.

I vnderstand thereby, a secondary, or subordinate power of the almighty Iehouah: executed by some certeine speciall persons, peculiarly appointed by the Lord him selfe, to that speciall purpose. Who ministerially, and, in the onely name, mediation, and vertue of Iesus Christ: doe valiantly conquere, and actually ouercome the actuall power of satans possession. For, very certeine it is, that the sonne of God, he powerfully expelleth diuels by his owne immediate power: whereas all other besides, they do it ministerially,

עֲשֵׂה
וְיָבִיט

Exod. 8. 17.

Augustinus

Cyrillus.

Didimus Alex-

andr. lib. de

spirit. sanct.

Hugo Esteria-

nus de proces-

sione spiritus

sancti.

πνεῦμα καὶ

δακτύλος

Θεοῦ.

Math. 12. 28.

Iuc. 11. 20.

Math. 10. 7. 8.

Marc. 6. 7. &

16. 20.

Luc. 9. 1.

& 10. 9.

Marc. 9. 38.

Act. 16. 18.

עֲשֵׂה-לִּי

Isa 9. 7.

Math. 11. 29.

Marc. 3. 27.

Luc. 11. 21. 22.

1. Ioh. 3. 8.

1. Ioh. 3. 8.

1. Ioh. 3. 8.

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1. Ioh. 3. 8.

ally, in, and by the *vertue & power of Christ his name*. Howbeit, we haue yet to consider further, that, this same *mediate power of the Lord*, is also twofold: namely, *Apostolicall*, and *Ecclesiasticall*.

Exorcistes.

What meane you by the *Apostolicall mediate power*?

Orthodoxus.

I vnderstand thereby, that *peculier prerogative, or that extraordinary spirituall prebeminence, operation, and vertue, wherewith the onely wise God, more especially inuested his chosen Apostles themselves, concerning some extraordinary power for the powerfull expelling of diuels*. And all this, for the more *authentick confirmation of the newly published Gospel, throughout those newly established churchess, wheresoeuer they came*.
Math. 10. 7. 8. Marc. 6. 7. Luc. 9. 1. Act. 16. 18. Marc. 16. 20.

Lycañthropus.

And, what meane you by the *ecclesiasticall mediate power*?

Orthodoxus.

I vnderstand thereby, some *extraordinary peculiar priuiledge, or speciall grace very extraordinarily bestowed upon the newly established churches, ouer spirits and diuels*. And this especially, for a further more *admirable approbation of the newly established Gospel: so admirably planted among them before, by the extraordinary preachers thereof*. Wherein, we haue to consider further: that, this selfesame *ecclesiasticall mediate power*, is here, to be considered in a double respect. Namely, in respect, either of the *churches primitive: or of the churches successiue*.
Marc. 9. 38. Luc. 10. 9. 17. 18. 19. 1. Cor. 3. 6.

Philologus.

How first, in consideration of the *churches primitive*?

Orthodoxus.

The *ecclesiasticall mediate power* (respecting more especially the *churches primitive*) was an *extraordinary ability, faculty, vertue, or force, very apparantly euident in the 70. disciples, and some other besides*. They hauing euery of them, an *extraordinary power from the Lord, to subdue the actuall possession of diuels: during especially that primary age immediately succeeding the Apostles of Christ*. And this also, for the more *admirable watering of that selfesame Gospel of saluation: so admirably planted before, by Christ himselfe and his chosen Apostles*.
Luc. 9. 42. Luc. 10. 9. 17. 18. 19. Marc. 9. 38. 1. Cor. 3. 6.

Lycañ-

Lycanthropus.

And, how next in consideration of the churches success-
 sine?

Orthodoxus.

The ecclesiasticall mediate power more especially respecting
 the churches successine, was some certaine imagined faculty, abili-
 ty, or force, in some certaine peculier persons: for the timely expel-
 ling of spirits and diuels from out of newly borne infants, before
 their admission to baptisme. Hauing also (for that speciall pur-
 pose) their Exorcists and Exorcismes peculierly appointed
 thereto. Which said order, or rather disorder of Exorcizing (in
 as much as it wants the warrant of the word, and for that also
 it foisteth very odly into the church, such new found offices, and
 officers as neuer were planted by Christ:) it was neuer yet iustifi-
 able in the court of conscience, and we woonder not at all,
 though the same (being no plant of the almighty his planting,) be
 now plucked up quite by the rootes. Loc, these be those seuerall
 sorts of Exorcizings which were euer yet practized in the true
 church of Christ: since the very first time the Gospel began to
 be preached among them. And, these Exorcizings also, by some
 others of speciall account, are distinguished, or intituled thus;
 namely, they are, either archicall, apostolicall, ecclesiasticall, or
 infanticall. Howbeit, (respecting perspicuity or plainesse, and,
 for that especially they come all to one and the selfesame pe-
 riod) we do rather, the more purposely retaine our own order,
 rehearsed before.

Exorcistes.

But, tel me I pray you, were there no other sorts of Exorci-
 zings at any time practized, but these fower which your selfe
 haue expressed?

Orthodoxus.

Yes, there hath euer beene, and will be to the end of the
 world a certaine conterfeite, or fained faculty pretended by
 some: for expelling the possession and power of the diuel: and the
 same also vndoubtedly proceeding from a preposterous emula-
 tion, or rather, from an apish imitation of that selfesame extraor-
 dinary power apparantly euident in the Apostolicall or primitive
 church. For in all ages of the world, some certaine od persons,
 are wonderfully affected, with either glory or gaine at the least.
 These men therefore perceiuing how easie a matter it was,
 and

Math. 15. 13.

Aretij problem.

Loc. 67. fol. 210

αρχικη,

Αποστολικη,

Εκκλησιαστικη

παιδευτικη.

αποζηνια.

2. Cor. 11. 13. 15

and how glorious a thing with the faithfull, for any to have power over diuels: they eftsloones attempted, or at least, they pretended the selfesame power in themselues. Yea, and which more is, euen *satan* also (for the better *enthronizing of him* 2. Thes. 2. 9. 10. selfe in the seate of God, as also, for a more easie establishing of all his dangerous errors) he in like manner attempted an *apish imitation* of this the admirable power of the Lord, for the expelling of diuels. And this his pestilent purpose, he might so much the more easily effect: by how much he plainly perceiued that, the miraculous faith did not necessarily require such special persons only as were upright with God, and righteous before men. Perceiuing therefore that the very *hipocrites* also Math. 7. 22. and *reprobate wretches* (men fit for his purpose) might fully Act. 19. 13. 14. participate with that selfesame speciall power for the admirable expelling of spirits and diuels as well as the other: *Satan* himselfe, he also vndertooke that selfesame enterprise, and began by himselfe and his instruments, to practise the like. And, this said counterfeit or fained facultie for expelling the power of spirits and diuels; is also foretold. Namely, *Satanicall*, *Ethnicall*, *Iudaicall* and *Papisticall*.

Lycanthropus.

What meane you by the *Satanicall* facultie?

Orthodoxus.

That selfesame *Thraasonicall* brag, or that *Spanish-like Bravado*, wherewith the diuel adured our Saviour Christ: as though by his great wordes he could skar, or by his *Exorcizing power* Tobit. 8. 3. he would binde our Saviour himselfe, beyond the vtmost borders of Egypt, saying, *I adiure, or coniure thee (thou Christ) that thou torment me nothing at all.* Marc. 5. 7. Howbeit, his successe in that proude enterprise, was not vnlike to the proude *Spaniards* successe in eightie eight: for (notwithstanding any their *magicall skill*, or *Thersites-like vaunts*) they were both constrayned to get home by weeping crosse, with confusion and shame to themselues.

Pneumatomachus.

And what meane you by the *Ethnicall* facultie?

Orthodoxus.

That *Satanicall* pretended power which *Satan* did seeme to practise by heathenish persons, as by his organicall instruments for that speciall purpose: howbeit, such as were strangers and forreiners from the Eph. 2. 11. 12. 13.

the Church of Christ. These men notwithstanding, by *christals*, by *rings*, by *stones*, by *hearts*, and such other like fooleries; they would seeme to doe something in shew at the least.

Philologus.

And what meane you by the *Iudaicall faculcie*?

Orthodoxus.

That selfesame *Satanicall violence*, which the *diuells* also, by those his *pharisaicall organons* endeouored to *establishe* and to *communicate* from hand to hand, vnto all the posterity following. And these *Iudaicall adiurations*, they were so much the more dangerous, by how much the *patrones* and *professors* thereof, did (*in outward appearance at least*) more neererly approach to the Church of God. And, for that also, by an execrable and blasphemous prophaning of that sacred and *unexpresable name of the Lord tetragrammaton*: they verie pestilently pretended the *powerfull establishment of their pestilent practises*. Yea, and which more is, so soone as the holy name of our Sauour Christ began to be *admirably and powerfully published abroad*: they estoones also, abused that *glorious name*, in euery of their said *exorcismes*, *adiurations*, or *coniuering attempts*. Imagining the honorable name of *Iesus*, to be much more powerfull for that speciall purpose: then the name *tetragrammaton* was euer before. And hereof it came also to passe, that the *seuen sonnes of Sceua the Iewe* (being stirred vp with a like counterfeit zeale) did thereby undertake to *adiure the diuells* to their cost.

Exorcistes.

*Cyprian, in
serm. de bapt.*

Not so: for *Cyprian* very flatly affirmeth, that the *diuells* gaue place to their said *coniuurations*.

Orthodoxus.

Act. 19. 16.

Marc. 9. 38.

Luc. 9. 49.

Mat. 7. 22.

No such matter at all appeeres in the *text*. Nay, it telleth vs rather, that, the *euill spirits* ranne violently vpon those *Coniurours*, *ouercame them*, and *preuailed against them*: inso much as the *Coniurours* fledde forth of that house, all naked and wounded. Nowe, these kindes of *Exorcismes* were very ordinarie among manie in those daies, which were not of the *Colledge of Christ*: yea, and some of them also but *reprobates*. Which declareth plainly vnto vs, that, the *gift of myracles* was then indifferently bestowed vpon good and bad: so farre off was it, that any holines of that *instrument* effected the worke.

Lycan-

Lycanthropus.

And, what meane you by the *papisticall facultie*?

Orthodoxus.

That selfesame *presupposed Satanicall power* which was compounded, partly of *Gentilisme*, and partly also of *Judaisme*, as a verie *mingle-mangle*, or *hotchpotch* of all the *Magicall force-ries of satan*: consolidate fully in one *filthie confectiō*, to the more dangerous deceiuing of *vntable and ignorant persons*. For first, they had their *lygatures*, their *herbes*, their *consecrated veruine*, their *rootes*, their *holie water*, their *salt*, and such other *odder reliques*, after the manner of the *Eibnickes*: and obserued in euerie of their *adiurations*, the *heathenish Exorcismes*, their *consecrated christals*, their *sacred rites*, their *magicall ceremonies*, and *coniuring charmes*. Then next, from the *Jewes* they had also the *sacred names of their God*, *tetra-grammaton*, of *Angels*, of *Patriarkes*, of *Christ*, of the *Apostles* and *holie Martyrs of God*: that the *diuell*, (by such *glorious appearances*) might the more grossly delude and bewitch wth *strong illusions*, the *minde* of the *Infidels*. Loe, these in effect are those *other sort of Exorcismes or Coniurations* which were couertly brought in by the *cunning of satan*: at any time since the *Apostolike or Primatiue age*. Now then, do tell me *Exorcistes* (I pray you) among whether of these *sortes of adiurations* you do range or consort, that your supposed *dispossessing of satan* from the *yoongman at Mahg-nitton*?

2. Thes. 2. 11. 12

Exorcistes.

Not among any of those *fewer last rehearsed*: for they are but *Satanicall and diuells*, by whomsoever effected.

Orthodoxus.

Neither may you presume to consort the same, among any of those *other* declared before: for, they were all *supernaturall*, by whomsoever effected, and continued onely in that *primatiue age*, as hath beene, and shall be apparantly prooued. Yea, and you your owne selfe haue elsewhere confessed, that the *miraculous curing of feauers, palsies, leprosies, diseases, and driving out of diuels by Christ and his owne Apostles* gaue credit to the *glorious Gospell*. Which said *Gospell of Christ*, (being already so fullie confirmed by the *Apostles preaching*, and their *miracles following*) must now be entertained by *faith*, without any

See M. Dorels
briefe Narra-
tion, fol. 5. pag. 8

Marc. 16. 20.

Math. 12. 28.
and 16. 1.
Marc. 8. 11.
Luc. 12. 54.

any such *beatheish* expectation, or curious requiring of wonders, as the *euill* and *adulterous* nations do daily demaund.

Exorcistes.

Howsoeuer you catch holde of any my *scattered* sentences, verie certeine I am, and five hundred are able to witnes : that, I draue foorth a *diuell* from the *yoongman* there.

Orthodoxus.

You are certeine, and five hundred are able to witnes, that you bore them in hand you wrought such a feate. But, how is your selfe, or any one of those five hundred able to auouch on *their oathes*, that (indeed and in truth) you draue foorth a *diuell* : sith *diuels* are such *inuisible*, and *impalpable* spirits, as cannot possiblie be discerned by any *sensible* meanes.

Exorcistes.

I doe freely confesse there can be no *sensible* appearances of any their *essentiall* departures from men : becaule *spirites* and *diuels*, they are onely of a *spirituall*, *inuisible*, and *impalpable* being. Howbeit, that the *yoong-man* at *Mahgnitton* was vndoubted-ly *dispossessed* of *satan*, the *signes* thereof doe confirme, which are, *crying aloud*, *rending sore*, and *leauing as dead* : these *signes* were scene and heard at the instant of his deliuerance. And therefore, from thence I doe reason thus. Where there was *crying aloud*, *rending sore*, and *leauing as dead*, there were the vndoubted *true signes*, of the *dispossessing* of *satan*. But in the *yoongman* at *Mahgnitton* there was *crying aloud*, *rending sore*, and a *leauing as dead* : therefore, there were in the *yoongman* at *Mahgnitton*, the vndoubted *true signes* of the *dispossessing* of *satan*.

Orthodoxus.

I answere you thus. Where there is *crying aloud*, *rending sore*, & a *leauing as dead*, there are the vndoubted *true signes* of the *dispossessing* of *satan*. But in *mania*, in *phrenesies*, in the *mother*, in *convulsions*, in *Catalepsies*, in *Epilepsies*, and *Lunacies*, there is *crying aloud*, *rending sore*, & a *leauing as dead* : therfore in euery of the aforesaid *diseases*, there are the vndoubted *true signes* of the *dispossessing* of *satan*. So the, by this (you see) it is very apparant, & you must likewise cōclude, that so many as are *sicke* of the aforesaid *diseases*, they are *actually also possessed* of *Satan*, be-cause in euerie of them also, those your supposed *infallible signes of dispossession* are verie apparant: or else you must be en-
forced

See M. Dorels
Apologie, fol. 10
Marc. 1. 26.
and 9. 26.

Marc. 1. 26.
and 9. 26.

forced to confesse, that crying aloud, rending sore, and leaving as dead, they are no such vndoubted true signes of the dispossessing of *satan*, as you would beare vs in hand they be.

Exorcistes.

Why man, they are the vndoubted true signes, put downe by the blessed *Euangelistes*: to declare the like dispossession performed else where by our *Sauour* himselve. For, so soone as *Christ* had but said to the *diuell*, thou dumbe and deafe spirit, I charge thee come out of the childe, then, forthwith the spirit beecried, and rent the childe sore, and came out of him, and the childe was as one being dead, inso much as many said he is surely dead. See now I beseech you, whether these be vndoubted true signes of the dispossessing of *Satan*? Marc. 9. 26.

Orthodoxus.

Well, goe to. If we must in any case account them the vndoubted true signes of the dispossessing of *satan*: then, do tell me (I pray you) whether we must take them for the precedent, or the subsequent signes of such dispossessions? I meane, whether we must account them, such vndoubted true signes, as doe onclie preceed, and go before the action it selfe: or such rather as do necessarily succcede and folow the same?

Exorcistes.

Euen for such vndoubted true signes as doe necessarily succceed the dispossession it selfe: otherwaies how could they be certaine signes of a certaine deliuerance, the deliuerance it selfe not fully effected? And so, the *Euangelist Marke* he puts them downe as the subsequent signes of that selfesame action. Marc. 9. 25. 26.

Orthodoxus.

But yet, the *Euangelist Luke*, he telleth vs plainly, that, while the childe was comming to *Christ*, and, or euer that *Christ* began to adiure or command the *diuell* to depart, the *diuell* he rent and tore the childe. Thereby declaring vnto vs, that, those cryings aloud, those rendings and tearings, and that leaving as dead: are rather the vndoubted true signes of *Satan* his actuall possession, then of any his dispossession at all. So then, howsoeuer the *Euangelist Marke* doth put downe those matters partly preceeding, and partly succeeding the action it selfe: Verie certaine I am, it was neuer his purpose to haue them esteemed as vndoubted true signes of euerie the dispossessions of *Satan* whatsoeuer: but rather, to be taken as the infallible ef-

R

fects

Math. 8. 32.

Marc. 5. 13.

Luc. 8. 33.

and 10. 17.

Acts. 16. 18.

Marc. 9. 38.

fects of that selfesame *speciall action*, which Christ (at that present) performed. Otherwise, if these *cryings*, these *rendings*, and this *leaving as dead*, must necessarily confirme vnto vs the certaintie of euerie *dispossession of Satan* in whomsoever: then, how should we be assuredly perswaded concerning the certaine truth of all other the *dispossessiones of Satan*, in whom, those the aforesaid *signes* are not found? Namely, of those whom Christ performed in the *Gergesenes*, of those which the *seuentie disciples* effected, and of that which *Paul* accomplished in the *Pythionist*, with sundrie other besides: for, in no one of those the *dispossessiones of Satan*, are any of those your vndoubted *true signes* reported, and yet we doubt not at all of their certaine deliuerances. The *premisses* therefore considered, we may verie fitly retort your reason vpon you thus. In those *adiurations* whatioeuer, where there was *no crying aloude*, *no rending sore*, *nor no leaving as dead*, there were no vndoubted *true signes* of any *dispossession of Satan*. But in all the *adiurations* which concerne the aforesaid *examples*, there was *no crying aloude*, *no rending sore*, *nor no leaving as dead*: therefore in all the *adiurations* which concerne the aforesaid *examples*, there were no vndoubted *true signes* of the *dispossession of Satan*. Thus then it is very apparant you see, by all the *premisses*, that (vnlesse you will purposely fall into palpable absurdities) you may at no hand auouch, that those *cryings*, those *rendings* and *tearings*, and that *leaving for dead*, are the vndoubted *true signes of the dispossession of Satan*. No, you must rather perswade your selfe, they were purposely reported for *speciall and proper effects* of that *speciall and proper action of Christ*: and, not considerately put downe for perpetuall, and vndoubted *true signes* of all the *actuall dispossessiones of spirits and diuels* in whomsoever. Notwithstanding, be it supposed (which will neuer be prooued) that, your selfe did vndoubtedly driue forth a *diuel* from the *yoongman at Mahg-nirton*, and that, some *cryings aloude*, some *rendings sore*, and some *leaving as dead*, were then also the *speciall effects* of that your supposed *speciall action*: doe here tell vs I pray you, after what *speciall manner* you effected the *action*? Whether onely by *meanes*: or by a *miraculous manner*?

Exorcistes.

*Psellus, in lib.
de demonibus.*

Surely, euen onely by *meanes*: and not by any *miraculous manner* of working at all.

Physio-

Physiologus.

Good Maister *Orthodoxus*, let me *argue* this matter a little. Come on *Exorcistes*, doe you hold in good earnest, that *diuels* may bee driuen foorth from men : and that onelic by *meanes*?

Exorcistes.

I am very confident therein I assure you.

Physiologus.

Make your mind plaine, before we proceede. And tel me (I pray you) whether *spirits* and *diuels* (by very *natural*, or *corporall meanes*) may be truly *dispossessed*, and driuen from men?

Exorcistes.

Yea, euen by very *naturall*, or *corporall meanes*.

Physiologus.

Why man, *spirits* and *diuels*, they are meere *spirituall creatures*. But, such is the proper condition of *spirituall creatures*, Petr. Thyraui, Thesi. 590. that, all *corporall matters* whatsoeuer, they come short thereunto by many degrees: and therefore, we may boldly conclude, that those *corporall* or *sensible things*, can work nothing *efficiently* in *spirits* and *diuels*; can offer *no violence* at all vnto them; nor possibly *expell* them from any their *actuell possessions*.

Exorcistes.

Yes sir, I am able to *demonstrate* this matter, by an *argument of comparison*, thus. There is one, and the selfesame condition of *spirits*, and of *living mens soules*: for they are both of them *spirituall essences*. But, euen by a meere *corporall*, or *sensible meanes*, may some violence be offered to *living mens soules*, yea, they may thereby, *eftsoones* be *separated* quite from their *bodies*: and therefore, euen to *spirits* also (by *meanes* of some *corporall* or *sensible matter*) there may *eftsoones*, some *violence* be offered, and they also may be *expelled* quite, from their *actuell possessions* in man. Cælius Rhod. lect. antiq. lib. 1. cap. 29.

Physiologus.

Your *argument of comparison*, it consisteth not of *such pares* as are equally alike in euerie respect; no, it halteth downe right in that selfesame point, wherupon it is more especially grounded: and therefore, it enforceth no *necessarie conclusion* vpon vs at all. For, the *condition* of *spirits*, and of *living mens soules*

The eight Dialogue.

(howsoever alike in *spirituall essence*) it is viterly vnlike, respecting the *bodies* whereupon they both worke. *Soules*, they are properly conioyned to their owne proper *bodies*, as the verie *first essential forme* thereof appointed by God: howbeit, *spirits* (not by any *proprietie*, but by *vsurpation* rather) they are onely *actually* there, as the *afflictors*, or *tormentors* permitted by God. So then (for those former respects) the *soules of lining men*, doe necessarily require in those their owne bodies, some such certaine *dispositions* and *qualities*, as the *dinels* themselves (they being *no true essentiall formes of those bodies*) require not at all. And therefore, *spirits* or *dinels*, they may *actually* afflict and torment those *selfesame bodies of men*, how vnfitly soever they finde them: whereas the *soules of men* (vnlesse those their said *bodies* be aptly proportioned and fitted thereto) they cannot *informe* them at all.

Exorcistes.

Sir, howsoever you enforce a *disparifon* betweene *spirites* and *soules*, concerning especially *their dealings with bodies*, and thereby would frustrate the force of my *argument*: verie certaine I am, that *spirits* or *dinels*, they may be driuen foorth from *mens bodies*, and that onely by *meanes*.

Physiologus.

But, by what *meanes* I beseech you? whether, by an *uncreated*: or by a *created meanes*.

Exorcistes.

Not by any *uncreated meanes* at all. For how can I possiblie *practise* that thing which is either *uncreated*: or not existing in *nature*?

Physiologus.

Then you do flatly conclude that *spirites* or *dinels* they may *actually* be *dispossessed*, euen by a *created*, or meere *naturall meanes*.

Exorcistes.

Yea, so much I flatly conclude,

Physiologus.

*Mediocreata,
ad actiones su-
pernaturales,
effectiue, se non
extendunt.*

This then I must tell you for certaine, that you doe very fondly conclude you wotte not what. For, this is vndoubtedly true, that, *no created or naturall meanes whatsoeuer*: may *efficiently* extend themselves to any such *supernaturall actions*, as do anie way concerne the *dispossessing* of *dinels*. Because, all such *supernaturall actions*, they proceed not at all from any power of *nature*: but

but from the onely power of obedience. By the onely efficacie of which obedientiall power, euen any thing, of enerie thing may easilie be effected: although yet, in an onely respect of the mightie Iehouah himselfe, the sole and onely efficient thereof. For, albeit the Saints of the Lord, namely Moses, and manie others are saide to effect supernaturall actions: yet, therein wee must rightly vnderstand, that onely the Lord alone, he workes that by his Saints, which he workes by himselfe. And therefore in saying as you do, that spirits or diuels they may be dispossessed from men, by any created, or naturall meanes: you do therein, very ignorantly auouch, you wot not well what.

Exorcistes.

Yes sir, I wot well what I say: and, am able to demonstrate the truth thereof, by many examples.

Physiologus.

Let vs heare your examples, which make for this matter.

Exorcistes.

With verie good will. First therefore Iosephus verie plainly reporteth, that when Titus and Vespasian besieged Ierusalem: there was an Exorciste, that time in the hoste, who (by a cerseine stone in a ring) deliuered many that were possessed of Satan. Moreover, Eleazar the Hebrew, (as the said Iosephus recordeth) he vsed certeine Exorcismes which were inuented and made by Salomon, for the expelling of spirits and diuels: namely, ringes, rootes, berbes, and such other like sensible matters. But, the stone in the ringe, those rootes, and those herbes, they were onely created, and meere naturall meanes: therefore some onely created, and meere naturall meanes, it hath, and may haue in it selfe, an actuall power, for the dispossessing of spirits and diuels.

Physiologus.

Why doe you not also alleage that which the said Iosephus and Elianus also reporteth concerning the herbe Cynospastus, being otherwaies called Aglaphotis, which hath (they say) a certeine speciall operation for the powerfull expelling of spirits and diuels: for thereby also you might haue borne vs in hand, that herbes in times past, haue beene workers of miracles.

Exorcistes.

Well sir, howsoeuer you would scoffe out the matter: doe answer Iosephus.

I will. *Iosephus*, he hath heretofore so often beene tainted in matters of more waightie importance, as we haue the lesse cause to credit his pen in these his senseles reports. Besides that let this which he writes concerning these *tryfling toyes*, be esteemed for certeine *truthes*, I meane, that some such *dispossessiones* were effected in some *outward appearance*: yet *Wierus*, he flatly affirms, that *Iosephus the Iewe*, *Vespasian the Ethnick*, and *Eleazar also the Hebrew*: were enerie of them woonderfully bewitched with the *inggling sleights of the diuell*. Who for the present, did purposely pretend the giuing of place to an imagined vertue in *ringes*, in *rootes*, in *herbes*, and in *stones*: that (by meanes of such sundrie his *illusions*) those persons themselves, might the more easily be brought to repose greater confidence in those *tryfling toies*, then in the *almighty Iehouah*, the onely disposer and guider of all things. And for the furthering of this his *diuellish* endeuour the better, he brought it also to passe, that all those his said *Exorcismes*, they were very confidently *fathered vpon Salomon* himselfe, in an especiall regard of his singular wisdom: that, by such *legerdemaines*, he might winne the more credit to all those his *sprituall illusions*.

Wierus, de praestigijs demon. lib. 4.

Instrumenta creata, ad actiones supernaturales, non possunt se effectiue extendere.

2. King. 4. 33.

But seeing it is certainly true, that these created instruments could not effectiue extend forth themselves to the powerfull effecting of any such *supernaturall effects*: what man will be so wilfully madde, as once to beleue, or once to esteeme those his *tryfling tales*, for *infallible truthes*? Againe, sith *Salomon* the verie mirrour it selfe of heauenly wisdom, being vsually accustomed (as the *Hebrewes* report) to dispute of trees and of herbes, from the Cedar of Libanon, to the verie *Hysope* it selfe, and (which more is) of beastes, of fowles, of creeping things, and of fishes (in the knowledge of all which there lieth hid from the world, much secret Philosophie for the admirable effecting of such admirable matters by meere naturall meanes.) If *Salomon* (I say) disputing these matters, hath left no one monument at all of any such admirable skill, throughout the whole scriptures recorded: what wight is so sottishly minded, as once to imagine that wise *Salomon* himselfe was the first *inuentour* of anie such palpable fooleries: or, that he was the author of any such *Magickall enchantments*, and superstitious *Exorcismes*, as are so iniurioullie, or rather, so blasphemoullie fathered vpon him?

Exorci-

Exorcistes.

How basely soeuer you esteeme of these *meanes* which *Iosephus* reportes: yet, what say you to that which good *Tobie* *Tob.8.2.3.* declareth, concerning the *perfume* made with the fishes liuer; which expelled the diuell from out of *Sarah* the daughter of *Raguel*. That *perfume* (you know) it was only a created, and meere naturall meanes: therefore, an onely created, and meere naturall meanes, it hath, and may haue in it, an actuall power, for the dispossessing of spirits and diuels.

Physiologus.

The booke of *Tobiah*, it is not *Canonicall*, and therefore, not authenticall enough, to conuince, or confirme any matter in con-
trouersie. But, be it supposed *Canonicall*; yet thus then I answer the same. Namely, that the forenamed *perfume*, so made of the liuer, it might lessen (in some sort) the present affliction: though, not utterly expell the diuell his possession. For, that *perfume*, it might be some physicall meanes to drie vp or correct some bad disposition in *Sarahs* braine, arising naturally from the variable disposition of the moone it selfe, ouer moistning her braine, and making it more apt for the present apprehending of *satan* his entended afflictions. Which saide badde humour of hers, being by that meanes something alaid, the affliction withall, it would something abate: howbeit, utterly to expell the diuell his possession, it could haue no possible power at all. No, that supernaturall action (if any such were) was supernaturally effected, by a supernaturall power in the Angell. Who taught not *Tobiah* by any force of that *perfume* to expell the diuell: but tolde him rather before, that so soone as the *perfume* was kindled, the diuell should forthwith be expelled. Not, that the *perfume* it selfe should effectiuely procure any such supernaturall action: but be rather an apparant demonstration of the admirable effecting thereof. For, euen as it is not vndoubtedly necessarie that the washing of my handes shoulde be an efficient cause of the moones eclipse, though the moone it selfe, at the verie time of my washing be vndoubtedly eclipsed: so, neither was it necessarie that the forenamed *perfume*, should effectiuely procure of it selfe, that selfesame supposed dispossession of *satan*, howsoeuer *satan* (at the verie instant it selfe) was truelie dispossessed. So then, the Angell he taught by that *perfume* what should then come to passe: not rendring any one efficient cause,

Hieron. in pro-
log. Galeat.
Osbo Casman.
Angelograph.
par. 2. cap. 17.
Quest. 10.

Tob. 6, 7.

cause, why it so came to passe. As also the verie text you alledge, it telleth vs not, that the perfume expelled the power of the diuell: but, that it was rather the Angell himselfe who cast the diuell forth, at the verie same time the perfume was kindled. Now then, what was it I pray you that expelled the diuel? the perfume which rose up from the liuer? no, but the Angell that bound him. And how did he binde him? by any effectuall meanes of that perfume? No, but at the verie same season the liuer perfumed, the Angell he bound the diuell, in the vtmost borders of Egypt. Giuing Tobiah that selfesame perfume as an infallible signe (but no effectuall cause at all) of Sarah her happie deliuerance. Thus then you plainly perceiue, that, no created, or meere naturall meanes, hath any efficient power of it selfe, for the actuall dispossessing of spirits and diuels.

Exorcistes.

1 Sam. 16. 23.

Wel sir, howsoeuer you may iustly challenge the authority of Tobiah, for not being authenticall, I haue one example from the canonicall scriptures, to confirme the infallible truth of that which I hold herein. Namely, that admirable action of David: who onely but played with his harp, and the euil spirit of the Lord departed from Saul. Howbeit, that harpe, and that playing of David thereon, were onely created, and meere naturall meanes: therefore, some onely created, or meere naturall meanes, may haue in it naturally, an effectuall power for the dispossessing of spirits and diuels.

Physiologus.

Apuleius.

In deed, if spirits and diuels, had their peculier bodies naturally vnited vnto them, as Apuleius affirmeth: saying, that diuels are liuing creatures, constituted of airy bodies, of passible minds, and in time also eternall: then, there would be no inconuenience at all, to hold that spirits and diuels (by a melodious sound, or some other such sensible meanes) might be altered in their actions, and expelled from men. For, the Platonists, they flatly affirme that diuels are a certaine meane, betweene the intellectuall spirits, who are of a pure spirituall substance: and between men, hauing bodies constituted of the foure elements. Howbeit, because the sacred scriptures, and catholike faith doe iointly auouch that spirits and diuels are of an Angelical nature, and that (howsoeuer by malice corrupted) their naturall faculties doe still remaine absolute in them: we may consequently conclude, that

that therefore, no *sensible matter*, or *corporall vertue* is able of it selfe, directly, or indirectly to effect in them, any such *action*, they beeing properly of a *spirituall substance*. So that, the *diuels* themselves, they cannot (by any such *created or corporall meanes*) be compelled to anything: much lesse may they be violently expelled from their *actuell possessions* in men. Although yet, I dare not deny, but that (by a *diuine and supernaturall power* whether *immediate*, or *mediate*) they may be *dispossessed*, or driven from their hold.

Exorcistes.

But the very *text* it selfe doth plainly auouch, that, when *1.Sam.16.23.* David did play on his harpe: the euill spirit of the Lord departed from Saul.

Physiologus.

My answer is this. It is generally doubted, and, our selues do flatly deny, that *Saul* was euer essentially *possessed* with either *spirit or diuel*. Howbeit, because you labour with tooth and naile, to prooue the dispossessing of *Demoniakes* by an onely *created or meere naturall meanes*, and thereupon also, would threape vpon vs a supposed *essentiall possession* in *Saul*: go to, let it for *arguments* sake be granted (which will neuer be prooued) that *Saul* in deed, was so *possessed* as your selfe do happily imagine: what then infer you thereof?

Exorcistes.

I infer from thence, his vndoubted *dispossession*: and that also, by the onely bare *meanes* of a melodious *instrument*. For, *1.Sam.16.23.* David but plaid with his harpe; and the euill spirit of the Lord departed from Saul.

Physiologus.

Howsoeuer your selfe may conceiue of the *matter*, it is doubted of some, whether the *euill spirit* did euer depart from *Saul*: neither is any man bound to beleue the same as a certaine truth. For, this is vndoubtedly true, that, a man may be alwaies *actually possessed*: and yet, not alwaies apprehend the violent, or *actuell outrage* of *satan*. Besides that, if *Saul* had been *dispossessed* in deed; yet, that selfesame *dispossession* was effected, neither by the inherent holinesse of *David* himselfe, nor, by any supposed helpe of his *harpe*. For, a meere *created nature*, it hath of it selfe, no possible power to expel the *possession* of spi-

rits or diuels: as was shewed before: no, that is onely an extraordinary and supernaturall work of the Lord.

Exorcistes.

1. Sam. 16. 23.

Yea, but the *text*, it telleth vs plainly, that, when *David* once handled his *harpe*: the *euill spirit* of the Lord departed from *Saul*.

Physiologus.

That is, the *euill spirit*, he shewed not his outrageous force, as before in *Saul*. Vnderstanding thereby, that the torments of *Saul* (through the melodious sound of *Dauids harpe*) they might for the time be something *abated*: though the *euill spirit* it selfe (if any such there) was not vtterly expelled from *Saul* himselfe, and thus much also affirmeth the *text*. Namely, that when *David* did handle his *harpe*: *king Saul was refreshed or eased*. Yea, and the *seruants* also of *Saul*, they accordingly aduised him a little before, to procure to himselfe some excellent *harper*: that, when the *euill spirit* should vex him, the said *harper* might play with his *harpe*. And wherefore I pray you? to *expell the diuell*? nay, but to *ease the king* for the present.

1. Sam. 16. 23.

1. Sam. 16. 15.
16.

Exorcistes.

How should the king be eased at all: and, the *spirit* not expelled out of his *bodie*?

Physiologus.

Verie well I assure you. For, this we may boldly auouch, namely, that by meanes of a *melodious sound*, or some other like *sensible matter*, such as are *actually* afflicted of *Satan*, they may haue their *afflictions*, for some season *abated*: notwithstanding the *actuall possession* of *Satan* it selfe be not vtterly expelled, and this also in a double respect. First, *because* the *action* of all *actiues*, are *euermore effectuell* in a predisposed patient: in such a *subiect* (I meane) as is proportionably appliable and fitted before, to the orderly apprehension of those selfesame intended *actions*. For, *spirits or diuels*, they cannot *essentially* alter any one *qualitie* in a *corporal matter*, when, and so oft as it pleaseth themselves: they onely may effect some such kinde of thing, by meanes of some *corporall actiues*. And, for that selfesame consideration, when they would afflict any man with their *actuall torments*: they doe eftsoones respect the *naturall disposition* of some *corporal matter*, whereupon they may worke their

Philosophus, in
2. de anima.
Actus actiuo-
rum, sunt in pa-
siente predis-
posito.

Iohannes de
Bromyard, in
summa predi-
cat. E. 7. 11.

their intended effects. Knowing this by experience, that, in eue-
rie such matter as naturally hath in it, the selfesame naturall
qualities: a transmutation of qualities may more easily be ef-
fected by much. And, hereof also it is, that certaine Lunatike
persons are eftsoones verie strangely, and diuerly afflicted at
some one time more then another: according to the variable
disposition of the Moone it selfe, as was shewed before. Be-
cause the Moone being predominant ouer all moist bodies, and
the braine also of man, it being naturally more moist then any
part else: the said braine is therefore more apt at one time, to
receiue the actions of Satan then it is at another, according to
the variable dispositions of the Moone it selfe, being then more
effectuall in them. Euen as also we see by dayly experience,
that all shel-fish in the seas, they are at the increase of the Moone,
verie full: and, eftsoones againe, by the onely decrease there-
of they become verie emptie. So surely, the diuell, he obser-
ueth those selfesame seasons, wherein the bodies of men (being
weake) are more subiect to sicknesses: and, abuseth those times
to his pestilent purposes. And therefore, euen as by the onely
obseruation of meere naturall causes, the diuell he may aggra-
uate his actuall torments in men: so surely (on the other side)
by the onely bare meanes of a melodious harmonie, or some o-
ther such sensible matter, there may be procured in the bo-
dies of men, such an apt disposition, as is lesse subiect by much,
to those the operations of Satan. And so, by consequence, those
selfesame afflictions, or torments which were actually inflicted
vpon them by Satan, they may verie well be abated or lesse-
ned: notwithstanding the diuell his actuall possession be not vt-
terly expelled.

In habentibus
qualitates simi-
limas: facilius
fiat transmuta-
tio.

Plinius, in an-
notat. lib. 2.

cap. 19.

Muscuus, in
Math. 17. 15.

Beza, in

Math. 8. 16.

Aretius, in

Math. 8. 16.

Calvinus, in

Math. 17. 15.

Hugo Card. in

Math. 4. 24.

Lycanthropus.

In what respect else may their said torments be abated?

Physiologus.

Secondly, this said mitigation of satan his actuall torments
inflicted on men, it may very easily be effected also if we but
consider aright as we ought: that, to the actuall afflicting of
any, there is required in the patient, an apt apprehension of the
intended affliction. For, euen as delectation or pleasure, is none
other thing els but the coniunction of some conuenient active, to
some conuenient passive, with an apt apprehension of the present
delight, in so much, as where there is no such apprehension, there

Pet. Martyr, in

Iudic. cap. 5.

Item, in loc. com.

claf. 3. tit. de

musica & car-

minibus.

Pythagoras.

is no *delectation*: so surely, in *affliction* or heavinesse, which is the *coniunction* of some convenient *active*, to some convenient *passive*, there must needs be an apt *apprehension* of the objected *affliction*, otherwise, where such *apprehension* is wanting, there the *affliction* is no *affliction* at all. Whereupon it doth necessarily follow, that, euen as that which *diminisheth* the *apprehension*, *diminisheth* also the *affliction* it selfe: so surely on the other side, that which *encreaseth* the *apprehension*, it *encreaseth* also the *delectation* intended. But, a *melodious sound* or *musicall harmony*, it draweth vnto it the *minds* attention, and therewithall, re-tracteth the same from the offered *affliction*. And so, by consequence it might very well *lessen those torments* which *satan* did *actually* inflict vpon *Saul*, in as much as it drew the *minds* attention vnto it, and withdrew the same (for that present) from any such *apprehension* of the *torments* inflicted: but, by no meanes in it selfe, the same might vtterly *expell* the *actuell possession* of the *spirit* in *Saul*, if any such were.

Exorcistes.

If those *torments* *actually* inflicted by *satan*, might *something* be *lessened*: then might they also be *totally remooued*. For, seeing that *spirits* and *diuels* (as your selfe doth affirme) are vnable, (at their owne pleasures) to alter the *essentiall qualities* of any true *naturall matter* to serue their owne turne, but must doe it by meanes of some *corporall actiues*: it followeth consequently, that they are also of themselves vnable to afflict any man *actually*, but, must do it by meanes of some such *corporall actiues* as are able, very aptly to dispose the *passive matter* it selfe, to an apt *apprehension* of the *afflictive action* in the party possessed. And then, (according to your owne reason a little before) such a *disposition* (by *corporall* or *sensible meanes*) may eftsoones be wel procured in the *body* of man, as may make the same *body* become vtterly vnapt for the present, to *apprehend* any the *actuell torments* of *satan*. As for example, the *disease* called *mania*, which (as *Damascene* reports) is a *perpetuall fury*, very mightely disposed to an *alienation of mind*: and so by consequence, a *disease* very apt to the speedy *apprehension* of any *Demoniacall affliction* enforced vpon it. And yet notwithstanding, this said *Demoniacall passion* proceeding thence, as the same may (by *sensible meanes*, and *physicall medicines*) be mightely *abated*: so may it (in like manner) be thoroughly and *perfectly cured*, it being

Damascenus,
Philosophus,
in 4. Ethic.

Anicen. lib. 3.

tract. 4. cap. 17.

Phil. Barrough,

de method. cu-

sandi lib. 3.

cap. 27.

being (*asphysitions* affirme) an *infirmity*, eftsloones very curable. But, the *disease* it selfe being perfectly cured, that former *disposition* of the *body* (which was naturally enclined to the speedy apprehension of those selfesame *Demoniacall* torments so answerable vnto it) is in like manner remooued or staied: and so by consequence, the *actiue* affliction of *satan*, it may be vtterly expelled from men, by an vtter expelling before of the *passiue disposition* correspondent thereto in the party possessed. Now then, if a *melodious harmony* hath in it selfe an apparant efficacy, for the present appeasing of *passions* and greefes of the *mind*, and for the timely procuring of present *delights* (as experience approoueth, and *Augustine* flatly affirmeth) it followeth consequently, that, that selfesame *melodious sound*, which (by a *sensible*, or meere *naturall quality*) did vndoubtedly alter the *mental passions* in *Saul*: the same might also quite change the *minds inclination*, so farfoorth at the least, as that selfesame *disposition* which was naturally inclineable before, to the speedy apprehension of *satan* his *actiue affliction* was vtterly remooued, and thereby also, the foresaid *affliction* it was throughly and perfectly cured.

August. in 10. confes.

Physiologus.

Wel sir. Thus much first, you do fully confesse in your answer: namely, that, by a *melodious sound*, or some *sensible meanes*, there may wel be procured in the *bodies*, & *humours* of men, such an apt *disposition*, as the *torments actually* inflicted by *satan*, may vndoubtedly be *abated*, or lessened. Howbeit, from thence also, you would further inferre: that therefore, those the said *torments actually* inflicted by *Satan*, they may in like manner, be *totally expelled*. The *reason* of which your said *inference*, is vndoubtedly this. Namely, for that, by an vtter remoouing of the *passiue disposition* apprehending those *torments* inflicted: the *actiue operation* of *Satan*, is likewise vtterly remooued. And so, when the *diuell* (to our seeming) afflicteth no more: we must then be perswaded, that the *euill spirit*, is vndoubtedly departed from thence, and the *partie possessed* is quite deliuered. This (I suppose) is the verie summe of your *inference*: and the *reason* also it selfe, wherewith you would mannage the *matter*.

Exorcistes.

Yea sir, it is wholie the same.

Physio-

Then, this I must tell you for truth: that your *assertion* it is too too absurde, and grounded altogether, vpon *phantaſticall* and idle *conceits*. For, first you imagine there can be no *actuell* *possessions* at all: vnlesse some *naturall disposition*, or *passion* at least, do offer before hand a free passage thereto. This (I assure you) is vtterly vntrue, as may plainly appeere in the *person of Saul* himselſe, of whom we entreate. For (he in all *perfection of nature*) excelled his brethren by much; or any man else in that age. He being a goodly yoong man, and faire, so as among all the children of *Israell*, there was none more goodly then *Saul*: being also from the shoulders upward much higher then any any in *Israell*. Thus then you see, there was no such *redundancie of humors*, nor no other such *naturall defects in Sauls constitution*, as might make him the more naturally disposed to the speedie apprehension of any those *actuell* afflictions which *satan* inflicted vpon him. And yet notwithstanding all this, the text, it telleth vs plainly, that the *spirit* of the Lord departed from *Saul*: and an *euill spirit* was sent from the Lord, to vexe him withall. Secondly, you doe no lesse fondly imagine againe, that, the *diuell* he is quite gone and departed: when he doth not apparantly and actually afflict the possessed. The vntruth of this idle conceite, we neede not discouer at all: it being more apparantly euident, then the *Sunne-shine* at mid-day. For, the *diuell*, eftsoones he slippeth aside according to *sensuall appearance*: when yet (in deed and in truth) he still continueth his *actuell residence*. Yea, this your idle conceit, as it fighteth directly with the faith of those *Scriptures*, which affirme an *actuell* afflicting but by times, and by turnes: so doth it cracke the whole credit of that your fallie supposed possession in the yoong man at *Mabgnetton*, who (as your owne selfe confelleth, and many others can testifie) was onely afflicted by *fittes*, and but at *seuerall seasons*. Thirdly, you do as fondly imagine, that the parties (howsoeuer possessed of *satan*,) they are neuer *actually* afflicted, vnlesse there be naturally in them before, a *passive disposition*, for the timely apprehension of the intended *actuell* possession: which is euery way more false and vntrue, then any of your other conceits. Because, neither the *actuell* possession, nor the *actuell* affliction do necessarily proceed from any affection, or disposition in nature, or from any the absolute power of

1. Sam. 9. 2.

1. Sam. 16. 14.

Math. 11. 29.

Luc. 11. 21. 26.

Math. 17. 15.

Marc. 9. 18. 21.

Luc. 9. 38. 42.

See M. Dorels
breife Narrat.
in the disposition
of William Al-
dred, the 5. de-
ponent.

See M. Dorels
Apologie, in
pag. 31.

of the *diuell*: but, from the onely prouident appointment, the powerfull permission, and predominant purpose of the onely omnipotent God. Who is *ergon synergos*, that is, a free, and effectuall worker: in the workes of all sorts of workers. Commonlie, and indifferently (I confesse) an author, in a more common, and more ample signification: howbeit, a *faourer* onely of good, and a *director* of all actions whatsoeuer, to the good of his children, and glorie of his name. As more plainly appeareth in the person of *Iob*: whom the *diuell* could no further afflict, then the Lord had appointed. By all that which is spoken, it is therefore verie apparant, that (notwithstanding anie thing hitherto heard) the actuall affliction of *Saul* it might something be lessened: though the actuall possession of *satan* (if anie such there) was still continued.

Iohannes King,
in *Ionath.*
εργον συνεργος.
Communiter
author fateor:
sed, non nisi boni fautor.
Iob. I. 12. & 2.
6. & 33. 26.

Exorcistes.

Well sir: I argue it further thus. If a melodious sound may effectually procure such an apt disposition in the minde of a man as may make it more able to receiue and recover afresh, some supernaturall gift, being lost before: then may it much more procure such an apt disposition in the body of man, as may euen vtterly disable the same from the speedie apprehension of any such naturall affliction, as is naturally inflicted by *satan*. But, the first is vndoubtedly true, as appeereth in *Elisha* the man of God, who, onely by bearing a melodious harmonie, recovered forthwith, the supernaturall gift of prophesie: and therefore also, the other (in like manner) is apparently euident. For, an active vertue, hauing an abilitie in that which is greater: it hath much more abilitie in that which is lesse. Yea, and this also verie fitly accordeth with the text it selfe, which telleth vs plainly: that when *Dauid* but handled his harpe, the euill spirit departed forthwith from *Saul*.

Virtus actiua,
que potest in
maius: potest
etiam in minus.
I Sam. 16. 16.

Physiologus.

Howsoeuer your antecedent befitteeth your humour, the same I assure you is vtterly vnttrue. For first, the prophet *Elisha*, he had not vtterly lost the supernaturall gift of prophesie, as your selfe verie fallie and fondly imagine: howsoeuer, being something disquieted in minde (by reason of the wicked kings presence) he perceiued himselfe vnapt for the present, to any such spirituall enterpize. And, for that onely respect, he purposely required that some cunning musition (by playing and singing before

Tremelius, in 2.
Reg. cap. 3. vers.
15. nota. 10.
2. King. 4. 24.

before him) might quiet his troubled minde, and quicken his dulled spirits: for his better enabling afresh, to that so sacred, and so blessed a busines. Againe, if the Prophet (as you falllie affirme) had euen vtterly lost (indeed) that selfesame supernaturall gift: then surely, the sensible sound of a melodious harmonie, had beene vtterly vnable of it selfe to recover the same. Because, a created vertue, (such as that musically harmonie was) it could not effectually extend it selfe to the timely apprehension of any such supernaturall action, or habite, as prophesying is. Onely, it might be some meanes to reuine, and to quicken the appaled spirits of the prophet Elisha, for the better preparing of him to that action: but, againe to recover that supernaturall gift of prophesie (being vtterly lost) it had beene vtterly vnable. Notwithstanding all this, let vs admit your antecedent for currant, which will neuer be prooued so: yet, your consequent, or inference enforced from thence, is too too weakely confirmed by the rule you alledge. Telling vs inconsiderately, that any actiue vertue, hauing an abilitie in that which is greater: it hath an abilitie also in that which is lesse. This rule (I assure you) it concludes not your cause, no, it commeth short thereof by manie degrees: in as much as the same is not vniuersally true, but holdeth onely in things essentially subordinate in one and the selfesame kinde, and not else. For, this is no good consequent: A man is able to beget a man: therefore, he is also able to beget an asse. Neither is there any sequell in this. A man is able to carrie a great stone: therefore, he is able also to carrie a great fire. Thus then, you may plainly perceiue by all the premises, that, the actuall affliction in Saul, it might something be lessened: though yet, the actuall possession of satan, (if any such there) was still continued. And therefore, this the example of Saul (who was eased a time, by David his handling the harpe) it concludeth no absolute dispossessing of spirits and diuels, by any created, sensible, or meere naturall meanes whatsoever.

Exorcistes.

Well sir? how lightlie soeuer you esteeme of these matters, it is vndoubtedly true, that, my selfe dispossessed the young-man at Nabgittton: yea, and this, onely by meanes.

Physiologus.

By what meanes I beseech you?

Exor-

*Virtus creata,
ad actus, aut
habitus super-
naturales; se
non extendit.*

¶ πῶς.

Exorcistes.

Euen, by the onely meanes of fasting and praier.

Physiologus.

But, whether was it done by your fasting alone, or by your praier alone: or, by your fasting and praier together?

Exorcistes.

Not by any meanes of either alone: but by a mutuall concurring of both, in that selfesame action.

Physiologus.

Put case you had attempted the worke by your praier alone: what then? woulde your endeouour therein haue beene voide?

Exorcistes.

Yea no doubt. For, by that extraordinary exercise of fasting, my praier it became the more forcible: and, my spirit was made the more powerfull in the timely performance of that admirable enterprize.

Physiologus.

So then, the whole efficacy of that selfesame action (as your speech doth import) it depended especially, and onely vpon the extraordinary exercise of your fasting alone: as vpon that which gaue a power to your praier, and which made your spirit the more apt to that enterprize. O absurd, and sencelesse opinion? This sauoureth very shrewdly of the Montanists error, who did attribute so much to their voluntary exercise of fasting and praier: as (for that selfesame respect) they inuented, their adusting, and drying vp diets, for the more forcible effecting of those ther fondly affected fooleries. And were therefore, very fitly termed, temperate & continent persons. So surely, your selfe at this present, in this your pretended dispossession of spirits and Diuels, you make your extraordinarie exercise of fasting, the onely efficient cause of that selfesame supposed dispossession of the diuell at Mahgnitton. For first you dispossess him forsooth, by the onely meanes of fasting and prayer. But, your prayer (you say) it became the more forcible, and your spirit was made the more apt, by the extraordinarie exercise of your fasting it selfe: therefore, the extraordinarie exercise of your said fasting it selfe, was the onely efficient cause of that selfesame supposed action. For, what soeuer doth make another thing to be such as it is: that same thing no doubt, is much more so it owne selfe.

Encephal.

Tertullianus.

Hieronimus.

Euseb. hist. ec.

cles. lib. 5. cap. 10.

synegritus.

Quicquid effici

tale: id ipsum

est magis tale.

S

But

But, your extraordinarie exercise of *fasting*, it made your prayer more powerfull, and your spirit more apt for that selfesame *dispossessing of Satan*: therefore, your said extraordinarie exercise of *fasting*, it was the onely *efficient cause* of that selfesame *dispossessing of Satan*. This, not onely mannageth much, the *Montanists errors* (as was shewed before) but (which more is) it doth verie shrewdly support the *superstitious and Popish opinions of fasting*. Who, not onely repose to much *spiced holines* in the voluntarie vsage thereof: but, make it withall, verie *satisfactorie* for sinne, and *propitiatorie*, for the silly poore soules departed to *purgatorie*. Whereas, the same is onely a meere humane exercise: not hauing in it owne selfe, any *sanctitie, or holines* at all. Besides all this: that which you say is too to absurd. For, if the onely exercise of *fasting*, be made an effectuall meanes for *dispossessing the diuell*: then may the same (in like manner) be made also, an effectuall meanes, for the effectuall suppressing of all those *actuall sinnes* whatsoever, which the *diuell* suggests into men. Because, an *active vertue*, which hath an *abilitie* in that which is greater, it hath an *abilitie* also in that which is lesse: that lesse especially, being essentially subordinate in one and the selfesame kinde, as are the *actuall sinnes* (suggested by *Satan*) to *Satan* himselfe. And so by consequence, any other creature else (onely but abstayning a time as you did, from meates and drinckes) it may also be made an effectuall meanes to *dispossesse the diuell* himselfe, and withall, to suppress his *diuinish suggestions*.

Exorcistes.

Nay sir, I make not my exercise of *fasting*, the *efficient cause* of that selfesame *admirable action*: but, an *assistent* rather, in the fruitfull performance of that forcible prayer, which forced the *diuell* to depart. Not, that my said prayer had beene vnfruitfull, without some such *speciall assistance of fasting ioyned therewith*: but for that (the *flesh* being thereby tamed the better) my spirit more feruently performed that selfesame prayer, which then, and there, *dispossessed the diuell*.

Physiologus.

Why were you then so fond to affirme at the first, that (without the ioynt exercise of *fasting and prayer* together) your prayer it selfe had beene vterly frustrate, concerning especially that *speciall action*. Well then; let vs proceed. It was not

Hieron. epist.
ad Demetriad.
tom. 1.

Gratian. q. 14.

cap. 2. Anima.

Sentent. in 4.

Pet. Martyr,

loc. com. class. 3.

cap. 10. sect. 23.

not your *exxercise* of fasting then; but, your *forcible* prayer that forced the *dinell* to depart. But tell me I pray you, do you not esteeme of that selfesame *actuall* possession, as of an *extraordina- rie*, and a meere *supernaturall* matter?

Exorcistes.

Yes sir, I dare flatly affirme that the same was entirely and wholie, a meere *supernaturall* matter. For had the same beene anie way *naturall*, it should then haue proceeded from some such *naturall* causes, or *wantes* in the *partie* himselte: as might haue beene otherwaies cured by *physicall* helpes, and meere *naturall* meanes. Whereas this the *actuall* possession in the *yoong- man* there, it had (as *Physicians* affirme) somewhat *Diuine*, or *supernaturall*, the same also incurable by any *humane* or *ordina- rie* skill: and, which could not otherwaies be possiblie cured, but, by the onely *ordinarie* meanes of fasting and praier.

See M. Darel's

Narration,

fol. 5. pag. 2.

Physiologus.

I like well your plainenes. But, tell me yet farther I praie you, whether your said *action* of fasting and praier, for that dis- possessing of *Satan*: was any other thing else, but a *created* or meere *naturall* action?

Exorcistes.

Nay surely sir, that selfesame *action* (as it proceeded from me, and was simplie performed by me) it was no other thing else but a meere *naturall* action. For, how coulde I possiblie practise any *vncreated*, or *supernaturall* action: being my selfe but a *created* or meere *naturall* agent?

Physiologus.

Yea, but the effect which folowed of that your saide *naturall* action, I meane, that *extraordinarie* dispossession of *satan*, it was vndoubtedly (if any at all) a *supernaturall* effect: and so, you absurdly conclude, that, an onely *created*, or meere *naturall* cause, it may eftsoones effect some *supernaturall* actions.

Exorcistes.

Do make of the matter what pleaseth your selfe, very cer- taine I am, that my prayer alone did effectually driue foorth the *dinell*.

Physiologus.

Well, be it supposed your verie prayer alone, did effectually driue foorth the *dinell*, as you verie fondly imagine: wherein (I beseech you) consisted the *efficacie*, & force of your prayer?

Whether in *sound*, or in *voice*, or in *wordes*? If onely in *sound*, why might not then a *tabret*, or *drume*, haue also effected, that selfesame admirable *action*: seeing, as shrill, and as forcible a *sound* might haue proceeded from them, as could possible proceed from your selfe? Againe, if onely in *voice*, why might not a *lion*, a *bull*, or a *beare* haue effected the enterprize: sith they had beene able, more terrible to haue *roared*, *bellowed*, or *brayed* foorth their *voices* abroad, then you your own selfe? Briefly, if neither in *sound* nor in *voice*, but onely in *wordes*, why might not then, some prating *Parrat* haue driven foorth that *dinell*: sith thee also might well haue beene taught to *prattle* foorth *wordes*, if onely bare *wordes* would haue borne out the *business*? But perhaps you would haue vs imagine, that, the *efficacie* of your *prayer* did onely consist in the *wordes* of a man: then must we withal, be thus much perswaded at least, namely, that the verie bare *wordes* of a mortall man, albeit they vanish in the aire as they are vttered foorth: yet haue they in themselves, such a *secret force* as is able to *drive foorth a dinell*: Oh, heere is doughtie good *stuffe*; if the world were once quicke.

Exorcistes.

You are highly to blame in blazing abroad as you doe, such sharpe *Satyricall quippes*, and *gyrding taunts*, against my admirable *action*, wrought at *Mahgniton*. For (by disgracing that woonderfull worke of the Lord) the holie *exercise of fasting and praier*, is shamefully scorned, and brought into *publike disgrace*.

See M Devils
Narration,
fol. 6. pag. 1.

Physiologus.

In neither disgrace the holy *actions* of God, nor scorne at any his *sacred ordinances*: no, I more truly esteeme, and more sincerely reuerence the *holie exercise of fasting & praier*, then you do your selfe by much. For, whereas I onely approoue of the *power and practise* thereof according to truth: your selfe (by prophaning the same in such fallly supposed *actions*) do make the *holie exercise of fasting and praier* to be shamefully scorned of *atheistes*, derided of *papists*, yea, and very shrewdly to be suspected with *weakelings*. So that, you your owne selfe (by these your disordered dealings) do rather bring that *holie ordinance of God*, into *publike disgrace*.

Exor-

Exorcistes.

Do I bring *praier* and *fasting* into *publique disgrace*; when I use them onely in *driving forth diuels*?

Physiologus.

Why man, you confesse them but meere *naturall actions*, as they were performed by your selfe: and, you haue heard it sufficiently prooued before, that, no *created* or meere *naturall power*, may possibly extend it selfe to any such *supernaturall actions*, as is the extraordinary expelling of *spirits* and *diuels*. And therefore (by abusing the holy *exercise of praier and fasting* about such tally supposed *possessions of diuels*) what do you therein (in effect) but bring them directly into *publique disgrace*; as I told you before.

Exorcistes.

What you told me before it makes no matter: I, both know what I did, and what was my *purpose* in dooing the same.

Physiologus.

In deed, it should seeme you propounded to your selfe some *speciall purpose*, flat opposite to the *holy ordinance of God*: and thereupon hath followed so bad an effect.

Exorcistes.

Why sir, hath not the *Lord* established *praier and fasting*. See *M. Dares* as an ordinary *perpetuall meanes* for the powerfull expelling *Apologie, in* of *spirits* and *diuels*? By vsing the same therefore (as I did) in *pag. 32.* that admirable *action*: I walked therein according to the *holy ordinance of God*.

Orthodoxus.

I may by no meanes, any longer endure your palpable *vntruthes*: or rather most *blasphemous speeches*. For, where hath the *Lord* established *praier and fasting* as an extraordinary *perpetuall meanes*, for the powerfull expelling of *spirits* and *diuels*?

Exorcistes.

Euen in the seauenteene of *Matthew*, and ninth of *Marke*; *Math. 17. 21.* where he telleth vs plainly, that *this kind goeth not forth*, *Marc. 9. 39.* or can by no other meanes else be cast out, but by *praier and fasting*. See *M. Dares* *Narration,* *fol. 5. pag. 2.*

Orthodoxus.

What conclude you from thence?

*The eight Dialogue.**Exorcistes.*

See M. Darel's
Apologie,
pag. 32.

This I conclude, and very confidently hold : namely, that (one beeing possessed) *praier* and *fasting* is to be vsed for the casting out of *satan* : as a *meanes* appointed of *God* to that *speciall* end.

Orthodoxus.

Do you hold that in good earnest?

Exorcistes.

See M. Darel's
Apologie,
pag. 32.

Yea, in very good earnest. And, this I doubt not, but I am able to prooue by the holy *scriptures*; and further to confirme the same, by the *testimony*, of ancient, and late *writers*, by the *practise* also of the *primitive church* in all ages, and the good *successes* thereof.

Orthodoxus.

Then will I be bound, for one twelue moneths space, to *keepe your kine for nothing*. Howbeit, because this *point* will craue a long *discourse*, and I feele my selfe somewhat weary with sitting; let vs, go walke a turne or two in my *parlour*. And hauing reuiued our *spirits* by the singing of *psalmes* : returne againe to our *purpose*.

Physiologus.

I for my owne part, like well of your *motion*.

Lycanthropus.

The same I dare say for all the rest.

Orthodoxus.

Arise then, and let vs depart.

The end of the eight Dialogue.

The ninth Dialogue.

THE ARGUMENT.

Whether Praier and fasting, be established by Christ, as a perpetuall ordinary meanes, for the powerfull expelling of diuels? Whether the power therein, be a vocal, or a personall power? Or, whether a true iustifying faith (apprehending some supernaturall power of God) doth effect that worke?

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEVMATOMACHVS.		EXORCISTES.

Orthodoxus.

Blessed be the name of our God for these sweete recreations: oh, how they comfort the soule, and refresh the bodie. Surely, our crazie bodies, they would soone be infecbled, were they not daily supported by such sanctified props: yea, and our soules also, they would languish euerie hower, were they not eftsouones comforted by such gracious refreshings from God.

Physiologus.

It is vndoubtedly so as you saie: and therefore, how highly are we bound to extoll his mercifull kindnes?

Orthodoxus.

Verie true. But come *Exorcistes*, let vs loose no time. Hath *Christ* established *prayer* and *fasting*, for the perpetuall expelling of *spirits* and *diuels*?

Exorcistes.

There is no doubt at all to be made of that matter.

Orthodoxus.

I am doubtfull thereof I assure you: neither will you be able (I feare) to cleere me of that doubt, so long as I haue breath in my bodie. For, this I must tell you for certeine, that if *praier* and *fasting* be perpetually appointed by *Christ*, for the powerfull expelling of *spirits* and *diuels*: then must we

necessarilie esteeme thereof, as of an holy *established ordinance*, for that selfesame purpose.

See M. Darel's
Apologie,
pag. 32.

Exorcistes.

Yea, no doubt, it is an holie *established ordinance*, for that verie same purpose.

Orthodoxus.

If it be an *holie ordinance*, perpetually *establisht by Christ*, as you beare vs in hand: then hath it also an apparant *commandement* appertaining vnto it, for the *authentick approbation* of such a perpetuall *establishment*: & it hath also some certeine *Canons* and *rules*, concerning our orderly directions therein. But, no such *commandement* or *canon* is any where extant in all the *Scriptures*: therefore, *praier* and *fasting* is no perpetuall *ordinance establisht by Christ*, to any such speciall purpose.

Exorcistes.

I vnderstand not your *argument*; it is so obscurely, and so intricately propounded vnto vs.

Orthodoxus.

It is apparant enough, if you were not wilfully blinde: howbeit, I will repeate, and propound it more cleerely thus. If *praier* and *fasting* be such an *established ordinance*, then that *establishment* is apparantly exprest in the *Scriptures*: but the *latter* is false: therefore also the *first*.

Exorcistes.

Math. 17. 21.

Matt. 9. 39.

See M. Darel's

Narration,

fol. 5 pag. 2.

Why sir? hath not our Sauour himselfe put downe an expresse *commandement*, for the perpetuall *establishment* of such an *ordinance*: where he telleth vs plainly, that *this kind goeth not forth but by praier and fasting*? What may be more cleere then this?

Orthodoxus.

Do you call this a cleere *commandement*, for the perpetuall *establishment* of such an *ordinance*?

Exorcistes.

What may be more cleere?

Orthodoxus.

You do herein, too fondly bewray your grosse ignorance: and make cleere to the world, your want of *iudgement*, concerning the purpose of *Christ* in that place. Which was onely to make knowne the *accidentall impediment*, in that *selfesame action*: and, not to put downe any *essentiall commandement*

ment concerning the supposed perpetuities of any such sacred ordinance, as your selfe do imagine. For, what manner of argument is this that you make? *This kind goeth not forth but by Math. 17. 27. prayer and fasting: therefore, from henceforth (saith Christ) Marc. 9. 39. I do solemnly establish prayer and fasting, as a perpetuall ordinance, for the powerfull expelling of spirits and devils for ever. This followeth faire and farre of from the purpose you aime at.*

Againe, if the holy ghost in that place, had either expressly, or implicatiuely intended to put downe a commandement for the perpetuall establishment of any such falsely supposed ordinance: then surely, it is not to be doubted at all, but that (in a matter especially of such sacred importance) he would neuer haue left vs at randome, to deale therein as seemed good to our selues, but (in some other place else at the least) he would haue inserted such certaine canons and rules as should more fitly haue serued for our orderly direction and guidance therein. Howbeit, neither in the epistle to the Romanes or Corinthians, *Rom. 12. 6. &c. 1. Cor. 12. 28. 1. Tim. in al. Tit. in al.* neither yet, in any of those to Timothy or Titus (where all church offices and officers are handled at large) doth he giue any one rule at all, concerning the orderly practise of this your falsely supposed perpetuall ordinance: and therefore, the same is no such ordinance established by Christ.

Besides that, the apostle Peter, hauing purposely laid open *1. Pet. 5. 8. 9.* the perpetuall vagaries of satan to kill and deuour, he maketh no mention at all of prayer and fasting, but onely of a strong faith to resist him withall. As also, the apostle Paul displaying purposely the compleate armour of christians against the power of the *Eph. 6. 11. 12.* diuel whatsoever: he speakes not a word of prayer and fasting, for the timely withstanding of any his fiery darts: So then, sith (in all the canonicall scriptures) there is neither commandement nor canon for the timely fortification of any such new-found ordinance: I wonder you blush not, to braue out the matter (as hitherto you haue done) by pretending the authority of scriptures, the testimony of fathers old and new, the practise of the *D. Apolog. pag. 32.* church in euery age, yea, and the good successe thereof, to manage the matter it selfe.

Exorcistes.

I could prooue the same, in such sort as I say.

D. Apolog. pag. 32.

Orthodoxus.

You could so I confesse; if you had wherewithall to doe it: but, this lingring delay in dooing the work, doth notably declare you a *non proficient*, or make your *pennury* that way to apparant at least. For, it is full *two yeeres*, since that your *thrasomically vaunt* was vented forth: whereas hetherto you haue not set any one of those your brauing *huge barrels abroach*, to giue vs so much as a tast of your further *stoare*. And therefore, it cannot possibly be, but that, either you are *drawen dry* of your *proofes* before you begin the *banquet*: or that they doe at the least *berere in calamo*, cleane so close to your pen, as all the power you haue, is vtterly vnable to procure their *publike passage*. Well sir, whatsoeuer be the want, we will (in speciall fauour) attend with patience, your more conuenient leysure, for the expected performance of that your *bumbasted* and *brauing abilitie*, concerning the *irrefragable confirmation* of this your *imagined ordinance*. In the meane time we thinke it good to giue you an inckling of some one or two of the later *writers*, whose *iudgements* are opposite to that which you tell vs.

Joh. Calvin. in
Math. 17. 21.

First, Calvin vpon those selfesame scriptures, he telleth vs thus. *Whereas* Christ imputeth their not preuailing against that *diuell*, to some want of faith in his owne disciples: he teacheth vs plainly, to ascribe the whole efficacie of *enerie* such miraculous action, to the power of faith, and not to our prayer and fasting. Shewing vs therein, how ridiculously the Papists haue constituted their actuall fasting alone, as an effectuall counterpoyson for the powerfull expelling of Spirits and Diuels. Thus far Calvin.

Henr. Bullinger
in Math. 17. 21

In like manner, Bullinger vpon the selfesame place, he writeth thus. These words they are anagogeally, or ascendingly transferred from that inferiour, to a superior consideration, or, from that one perticular, to an vniuersalitie, thus. The Lord (you see) he hath deliuered this one *Demoniak*, or he hath expelled this one *diuell*: doubt you not therefore of his further power, for the timely subduing of the whole kingdome of Satan. He saith not thus, the Lord by his immediate power hath driuen out this one *diuel* from the *child*: and therefore, all spirits and diuels, shall from henceforth, be immediately expelled by prayer and fasting, thereby prescribing a perpetual Canon to Exorcists: no, he intended not any such matter at all. For, this kinde (saith Christ) it goeth not forth but by prayer and fasting. Therein, verie conuertly

uerty deducing his speech from that one particular president, to all manner of *arts, impurities, and tentations* of Satan whatsoever: and not to a *perpetuall establishment* of any such falsly supposed ordinance, for the powerfull expelling of *spirits*, by prayer and fasting, as your selfe doth falsely and fondly imagine.

Exorcistes.

Well, yet for all this, our Sauour Christ doth vndoubtedly insinuate some secret force to fasting and praier, for the powerfull expelling of *spirits* and *diuels*, euen in those selfesame words expressed before: otherwise, he would neuer haue so precisely put them downe in that place. And therefore, the Church from age to age, in their seuerall *Exorcismes*, and we also at *Mahgnitton*, haue delt according to the sacred Scriptures; in practising praier and fasting for the expelling of *diuels*: because (besides that worke of faith, which Calvin and Bullinger noteth) these also (in that place) are iointly required by Christ.

See Rhemish testament in Math. 17. 21. sect. 7.

Orthodoxus.

Is this a good argument? Christ (by occasion) doth mention fasting and praier in that place: therefore, he establisheth *exorcizings* by praier and fasting, as a *perpetuall ordinance* for the Church to obserue. This *Iesuiticall iest* was fitly and fullie answered by an excellent Doctor thus. The *popish church* (and you also your selues) haue to grossly abused the ignorant people, in making them beleue you can cast forth *diuels*: whereas you haue no such power at all. Neither can you by all your *praiers* and *fastings*, coniuere out one vncleane spirit from a man: vnlesse you haue first (like *sorcerers* and *witches*) coniuered them in.

D. Fulke his answer to the Rhem. testament, Math. 17. 21. sect. 7.

Exorcistes.

Let it be a *Iesuiticall iest*, or whatsoever you please, I make no doubt, but that praier and fasting is an ordinance perpetually established by Christ: for the powerfull expelling of *diuels*.

Orthodoxus.

Be it euen so as you saie. But, do tell me withall I pray you, whether our Sauour Christ hath established the same as an ordinance generally for all to vndergoe: or, whether he hath onely imposed the dispatch thereof, vpon some certeine speciall persons?

Exor-

The ninth Dialogue.

Exorcistes.

I hold it an ordinance belonging indifferently to all, both men and women. Yea, and I am fully perswaded that the faithful prayers of the *partie* and his friends, might well haue preuailed with God in this case, though no one preacher at all had beene present: as in the dispossession of Thomas Darling was verie apparant.

Orthodoxus.

If praier and fasting (for the powerfull expelling of diuels) be an ordinance belonging to all (as you say) then, the vndergoing thereof, is also a dutie appertaining to all: and so, the *partie* at Mahgnitton, as also his parents they failed greatly in doing their dutie that way.

Exorcistes.

I make no question of that.

Orthodoxus.

Verie well. But, what warrant had you to vndertake the timely discharge of other mens duties, in a matter especially of such weightie importance, and so neerely cōcerning themselves? you are not of this *minde* I hope, namely, that it is sufficient for men to discharge their duties, either by themselves, or by others? Neither yet that your selfe is a second Atlas, appointed by God to vndergoe the whole waight of euerie mans dutie: or that you are able to accomplish at full, any such supposed workes of supererogation, as may fullie suffice for the timely dispatch of your owne, and other mens duties?

Exorcistes.

No surely, I am free from either of both the opinions.

Orthodoxus.

How then comes it to passe, that your selfe durst so boldly aduenture vpon the discharge of that dutie, which (as you affirme) did properly appertaine to the *partie* himselfe, and his parents together: or, why did you not rather aduise and exhort them, to the timely dispatch of the selfesame dutie, which (you say) appertained in dutie vnto them? Is not this the practise of a Polypragmaticall mate: yea, and to become a busie bodie in other mens matters?

Exorcistes.

Nay sir, your collections they are ouer strict, and, your censures to sharpe concerning my former speeches. For, albeit, I did

See M. Darrels
Narration,
fol. 1. pag. 1.
See M. Darrels
Apologie,
pag. 31. 32.

Per se, aut per
alios.

did, and doe flatly affirme, that *praier and fasting* (for the powerfull expelling of *spirits and diuels*) is (in deede) a *generall duty* belonging to *all the church*: yet, I doubt not, but, that the same notwithstanding, doth more *specially* appertaine to *preachers, and pastours*. For, euen as *all men* are generally bound to *pray vnto God* for their *forgiuenesse of sinnes*, and yet, that *generall duty*, it doth not exclude the *ministers* or *preachers* from *praying publicly*, for the remission of sinnes in all: so surely, albeit that *praier and fasting* (for the powerfull expelling of *spirits and diuels*) be a *generall duty* enioined generally to all the *whole church*, yet, that *generall duty*, it doth not hinder at all, but that the *ministers* also, they may and must more *specially* vndergoe such a *duty* for *others*, so oft as they perceiue those *others* to carelesse in discharging that *duty* themselves.

Orthodoxus.

Very true. But *ministers*, whensoever they put vp their *publique praiers* to God for such *publique remission of sinnes*, they do not that work, by reason of the onely *generall duty*, which generally belongeth to *euery christian*: but rather, in regard of their *peculiar calling*, and by vertue of a *ministers all function*, more especially imposed vpon them, beeing therein appointed by God, the *publique mouth* of that *publique assembly*. And therefore, doe tel me directly, whether you enterprised that *action*, onely as a *common christian*: or rather, as a *publique minister* appointed of God?

Exorcistes.

I vndertooke the whole work (I confesse) as a *publique minister of God*. For, I both *prayed, and preached publicly*: yea, and that also, before such a *publique auditory*, as (by my *speciall, and onely directions*) was foreappointed, prepared, and purposely assembled together, in a *publique participation* of that selfesame intended *action*.

See M. Darelle's Narration, in the depositions of William Aldred, the 5. defendant, fol. 8. pag. 7.

Orthodoxus.

Be it euen so. But, tel me in what sort you effected the work: whether, as an *ordinary*; or *extraordinary minister*?

Exorcistes.

Euen onely as an *ordinary minister of Iesus Christ*.

Orthodoxus.

Why sir? were you called, and fully established an *ordinary minister*

minister at *Mabgnitton*: or euer you vndertooke that enter-
prise?

Exorcistes.

No fir, I had there no ministeriall calling in any respect.

Orthodoxus.

Then (by your owne confession) you could be no ordinary minister at *Mabgnitton*, if any at all. And therefore, how durst you so boldly aduenture, to thrust your sickle into another mans haruest? My meaning is this. How could you so desperately vndertake such an extraordinary work in another mans charge, you beeing not so much as an ordinary minister, nor hauing obtained before, some ordinary allowance thereunto at the least? Is this the approoued practise of that wel-ordered discipline, whereof your selfe, and some others so highly esteeme? Or, must we (in any case) account that a wel-ordered ecclesiasticall gouernement, which mannageth such an vnwarrantable foisting in of monstrous disorders into the church of Christ? And, which more is, doth set open a doore to such shamefull confusion, and dareth priuiledge any (how irregular soeuer) after such peremptorie and popelike manner to intrude himselfe into another mans ordinary charge: without some ordinary allowance at least, to any so waightie a worke? For, be it supposed, that (by reason of the partie, and his parents long negligence) the timely dispatch of that selfesame busines, did craue some publike assistance, and must therefore, be forthwith transferred to the minister his publike calling: how comes it to passe, that their owne Minister himselfe (whom such a worke more especially concerned) did not (in all duetie) vndertake the whole conuay of that busines? Or, if your selfe, and some others had espied him to slothfull therein, why did you not (by some consistoriall proceeding) conuient him before you, conuince his said slackenesse; aduise and direct him in the orderly dispatch of that matter: rather, then thus disorderedly to rush headlong vpon it your selfe? Yea, and (which more is) how could you (in conscience) assure your selfe of any other then the *seauen sonnes* of *Scenahs* successe: hauing neither calling, nor word, nor warrant, nor example, nor authenticall allowance thereto?

Exorcistes.

In deed fir, I earnestly exhorted the Minister there, to vndertake the action himselfe, for that it belonged more especial-
lie

Gen. 4. 4.

Jdg. 17. 5. 6.

Numb. 16. 18.

1. Chr. 13. 9. 10.

Act. 5. 36. 37.

Rom. 12. 6.

Heb. 5. 4.

Act. 20. 28.

1. Pet. 5. 2.

1. Tim. 5. 19.

10.

Act. 19. 15. 16.

lie vnto him: howbeit, the man, he was mightilie afraid to aduenture vpon it, because he was vtterly *unexperienced* in such kinde of matters.

Orthodoxus.

Would you beare vs in hand, that, so reuerend a man would take vpon him a Ministeriall function, being verie able, but mightily afraid, to aduenture vpon the dutiful discharge thereof, in a matter especially, of such waightie importance? Or, must we imagine (for sauing your credit) that the preacher at Mahgnitton (a man of thirtie yeeres standing there at the least) should be vtterly *unexperienced* in the orderly performance of praier and fasting?

M. Aldredge
maister of Arts
and an ancient
authorized
preacher.

Besides all this, if praier and fasting (by whomsoever performed) is (as you say) an vndoubted true meanes appointed of God, for the powerfull expelling of spirits and diuels: howe comes it to passe that master Haies, master Ebins and others (performing that meanes) could not possiblie effect the cure, they being Ministers as much, or more then your selfe.

See M. Darals
Narration, in
the depositions
of Thomas
Haies, fol. 7.

Moreouer, sith master Aldredg the Minister there, might (with better assurance) expect from the Lord a blessing vpon those his owne labours, then your selfe by much: howe is it (I praie you) that he was unable to driue out the diuell, he practising also the selfesame meanes at sundrie times.

See Narration,
ibid. pag. 2.

Againe, what hindred the driuing out of that diuell the night before: when your owne selfe (with some others) so solemnely performed the appointed meanes?

See the Narration in William Aldred his depositions, fol. 8. pag. 1.

Yea, and (which more is) what might be the cause (I beseech you) that master Coldwicke, a preacher also in that selfesame action when the diuell was expelled, who praied, and preached (in his course) before your selfe: could not yet haue the happe (with all the cunning he had) to coniure or cast out that perillous diuell? If praier and fasting be able to doe it, by whomsoever effected: I woonder (I assure you) that so manie good men (notwithstanding they praied and fasted at sundrie times) should neuer haue the good happe to hit on the matter, and that it must light so iust in your lot, to strike the Popiniay dead, and to do it your selfe?

Exorcistes.

Why shoulde you woonder at all: sith the verie hower it selfe

See M. Daral
his Narration,
fol. 8. pag. 2.

selfe (wherein the Lord would glorifie his worde, and his worke) was neuer till then?

Orthodoxus.

What man? was *praier* and *fasting* by whomsoever performed, the onely powerfull meanes appointed of God, for the powerfull expelling of *diuels* a little before: and is the same effectuall now, but by *times*, and by *turnes*? Put case you your selfe had beene the first *preacher* in that *disordered action*: had then your said labours (how powerfull and holy soever) beene bestowed in vaine? Or, put case the first *preacher* had taken your *turne*, and your *text*, had counterfeited your *voice*, and stood in such a place as the *partie possessed* could neither haue discovered his *person*, nor descried his *speech*: what then I beseech you? would that *preacher* his handling those *signes* of *possession* and *dispossession* which you handled your selfe, haue constrained the *possessed* perforce, to *act* euerie thing handled, with such an apt *correspondence*, as he did, when your selfe delivered those *mysticall matters*? Yea and (which more is) when that *preacher* (being once come to the *signes* of *dispossession*) should haue charged the *diuell* to come out of the *childe*: would the *partie possessed*, so fitlie, and so iustly haue vomited therewith, as he did when your selfe entreated thereof?

See M. Davels
Narration, fol.
5. pag. 1. & fol.
8. pag. 2.

Exorcistes.

In verie deed sir, this I must freely confesse with *Augustine* that (howsoever the Lord hath appointed *praier* and *fasting*, an onely effectuall meanes for the powerfull expelling of *diuels*) he, notwithstanding all this, doth make a speciall choice of persons, of places and times, for the more orderly effecting of euerie such admirable enterprise.

Augustini
epistola, 137.

Orthodoxus.

Your *answers* (without doubt) are suddenly fallen to such deadly debate among themselves, as, the one is readie to pull out the throte of the other: by reason of some bad *disposition*, or present defect in your *memorie*. For *praier* & *fasting* (ere while) was the only appointed meanes to expel the power of the *diuel*: and now, the efficacie thereof, is restrained to places & times. It was not long since, a *publike ordinance* appointed generallie for all men: and now, it is imposed vpon some speciall persons. Not long since, it might well be effected by the *partie* himselfe and his *parents*: but now the powerfull dispatch thereof,

Memorem
mendacem esse
oportet.

is peculiar onely to preachers and pastours. Not long since, it was an ordinarie power, incident to any godly Minister or others: but, no Minister now (how godlie soeuer) hath the good hap to hit on that matter, saue onely your selfe. Thusthen you see, that, as the disease: so also the cure, it doth ebbe and flowe with the Moone.

See M. Darel's
Narration,
fol. 1. pag. 1.

Howbeit, these doubtfull vncerteinties, doe saue verie shrewdly of some legerdemaine, at the least. And, howsoeuer your selfe (auouching that God maketh speciall choise of persons, of places and times) would cunningly shelter your cause vnder Augustines credite: verie certeine I am, that the same is onely a lesuiticall ingling deuise, and therefore, it deserueth the selfesame answere with theirs. For, be it that the Lord, (as Augustine saith) doth make a speciall choise of persons, of places and times, for the orderly effecting of euery such admirable action: this prooueth not, that the power of working myracles continueth still to this present. Onely it sheweth, that, whensoeuer the Lord worketh any woonderfull worke: he is free to make choise of persons, of places and times, as seemeth best to his wisdom. And therefore (admitting all this for a truth) do tell me withall, by what meanes you are certeine that the Lord made speciall choise of your selfe, for such speciall busines?

Rhem. testa-
ment, Luc. 4. 23.
sect. 3.

See D. Fulke
contra Rhem.
Luc. 4. 23.
sect. 3.
Item, ibid.

1 Cor. 12. 9.
sect. 2.

Exorcistes.

Why sir? the verie effect it selfe, doth fully declare the truth of the matter: for, I cast forth the duell.

Orthodoxus.

Be it, that some such effect as your selfe surmizeth did forthwith succeed your saide enterprize: yet, forsomuch as your selfe did no more in the matter, then was ordinarily incident (you say) to any godly preacher or others: how comes it to passe, that those other (performing the very selfesame things you performed your selfe) no such admirable effect should follow their labors? Was it, for that the rest of the Ministers were all, but vngodly wretches, in comparison of you? Or, was it so rather, for that (those Ministers fearing the Lord aright) the Lord would not suffer their innocent soules to be falsly seduced by any such sleights: or, for that you your selfe (being at that time more destitute of grace) had (for the present) some power to effect such a false deceivable signe; to your greater

See M. Darel's
Narration,
fol. 1. pag. 1.

2. Thes. 2.
Math. 24. 23.
24.

2 Ths. 1. 9. 10. condemnation, without speedie repentance?

Exorcistes.

Howsoever I may not impute a lesse measure of *godlinesse* to others, neither yet arrogate any more to my selfe, then to any of the rest: verie certeine it is, that, onely my selfe had then the *speciall power* to expell the *diuell*.

Physiologus.

Master *Orthodoxus* let me *argue this point*. Come on *Exorcistes*. If your owne selfe (as you say) had then a more *speciall power* to expell the *diuell* by *prayer* and *fasting*, then any of the rest: that your said *power*, it must needs be a *vocall*, or *personall power* at the least. My meaning is, that such a *speciall power*, it proceeded either from your *prayer*; or your *person*, but not from your *prayer* at all: for, the others also, they *prayed* and *fasted* as deuoutly as you did your selfe, albeit in vaine: and therefore, your *prayer* (of it selfe) it could haue no more *power* then theirs, vnlesse hapily you haue some *speciall prayer*, for that *speciall purpose*, beyond the rest of your *brethren*. Yea, and when all comes to all, it was not your *prayer*: but your *preaching* (it should seeme) that expelled the *diuell*.

Againe, if such a *speciall power* proceeded from your *person alone*: then surely, that selfesame *personall power*, it was either some *naturall*, or, *supernaturall power* at the least. Howbeit, a meere *naturall power* it might not possibly be: because, no *created*, or meere *naturall power*, may possibly extend foorth it selfe to any such *supernaturall action*, as hath been sufficiently shewed before.

Exorcistes.

That followeth not. For, *the body of Christ*, it was vndoubtedly a *created or true naturall body*, and yet notwithstanding, there went *vertue or power* from out of the same, for the admirable *curing of people*. And therefore (if it so seemed good to the *Lord* for the glory of his name) why might not some *power* (in like manner) proceed from my *person*: for the timely expelling of that *spirit or diuel*?

Physiologus.

Besides your *shamelesse pride* in matching your *body* with *the body of Christ*: you do monstrously mistake the very *point* of your purpose. For, do you imagine, that, there went any *power*

power essentially, from out of the body of Christ, for the admirable curing of any?

Exorcistes.

I make no question thereof. And, the scripture, it telleth vs *Luc. 6. 19.* plainly, that, the whole multitude thronged to touch him: for, there proceeded vertue out of him, and healed them all.

Physiologus.

Though it be said in the text, that, vertue proceeded out of Christ, to the curing of many: yet, that must not be vnderstood, as though any vertue (essentially existing in the naturall body of Christ) did passe forth essentially from him vnto others, in that selfesame absolute number: no, but this proceeding of vertue from the bodie of Christ vnto others, is so farre forth to be accounted a going forth, as the effect may be said to proceed from the cause. Or it is to be interpreted according to the maner of a cause, producing an effect. The which are said to go forth the one from the other: in as much as the verie cause it selfe doth apparantly shine forth in that selfesame effect which it worketh. And, euen after such a manner, we must vnderstand this matter in question. Because, the Diuine vertue it selfe (essentially existing in the person of Christ) did effectually procure present health to the parties oppressed. Otherwaies, how must that text be vnderstood which telleth vs, that the wisdom of God (being but one & the same) can do all things it selfe: that it reneweth all, and entreth euen into the holie soules, making them the friends and prophets of God. Now fir, because it is said he entreth into the holie soules; must we therefore imagine, the holie spirit of God to be any where now, where it was not before? not so; for the same of necessitie (at all times and seasons) is euerie where present. Howbeit, because the holie spirit of God doth then more especially procure an apparant effect of spirituall graces to shine forth in some soule where they shone not before: therefore the spirit of God, may then be said truely to enter into such a soule, because the efficacie thereof doth more effectually, and more apparently breake forth to the view of our eies. And euen after this selfesame sort (I assure you) we are to vnderstand (in this place) the vertue going forth from our Sauour Christ, to the curing of others: because the Diuine vertue it selfe (perpetually existing in the person of Christ) at that verie same instant, did more effectually cause health in those the diseased parties

In eodem numero.

Wisd. 7. 27.

Luc. 6. 19.

parties. So then, howsoever this place may serue verie fitly, to shew forth the efficacie of Christ his verine in curing diseases: it helpeth nothing at all to vnderprop your pestilent opinion, of a verine or power essentially proceeding from your owne, or anie mans person, for the powerfull expelling of spirits and diuels.

Exorcistes.

But, tell me I beseech you, was that *miraculous curing* of people by those selfesame touchings of Christ, a worke of his *Diuinitie onely*: or of his *humanitie also*?

Physiologus.

*Leo, in epist. ad
Flavianum.*

This I must shew you for certeine, that *Leo* himselfe, verie flatlie affirmeth all the *miraculous actions* effected by Christ: to be effectually wrought by his *Diuinitie onely*. For, seeing (saith *Leo*) there are vndoubtedly in the person of Christ two distinct, or essentiall natures: the one *Diuine*, which shineth forth by *extraordinarie miraculous actions*, and the other *humane*, which doth solely vndergoe all offered *iniuries*. It followeth necessarily, that, looke how the *humane nature* applieth it selfe to the *vndergoing of iniuries*: euen so, the *diuine nature* disposeth it selfe to the effecting of *myracles*. But, the *humane nature alone* applieth it selfe to the *vndergoing of iniuries*, because, to suffer at all, is a thing vtterly opposite to the nature of the *Deitie*: therefore, the *Diuine nature alone*, it likewise disposeth it selfe to the *admirable effecting of miracles*, because, the effecting of such, surmounteth the compasse of Christ his created *humanitie*, according to that of *Dauid*, *Iehouah alone doth wondrous things*. Againe, the *miraculous actions* they do highlie exceed the whole power of any *created nature*. But, the *humanitie of Christ*, it is onely a *created nature*: therefore, the *humanitie of Christ* (of it selfe) can effect no *miraculous actions*.

Psal. 136. 4.
*Opera miracu-
losa excedunt
totam virtutem
naturae creatae.*

Lycanthropus.

This I suppose, is vndoubtedly true, and without contradiction at all.

Physiologus.

It is so I confesse, being warely and wisely vnderstood: else there may lie some exceptions against it. For, the *comparison* it holdes verie fitlie in this one respect. Namely, that as the *humanitie of Christ alone*, was a reason or cause of his *vndergoing the offered iniuries*: so surely, the *Diuinitie of Christ alone*, it was also the reason, or *primarie efficient cause* of his effecting the *miraculous actions*. Howbeit that selfesame *comparison*, it holdeth

Phil. 2. 7. 8.
Heb. 2. 14.

Eph. 1. 19.
Phil. 3. 21.

deth not so currantly in a second respect. For, howsoever it is no waies repugnant vnto the *humanitie of Christ*, to be also an *effector of miracles instrumentally*: yet is it quite contrarie vnto the *Diuinitie of Christ to suffer afflictions in any respect*. I meane, either *principally or instrumentally*: because, the *diuinitie* it selfe, is wholly *impassible*. Although yet I dare not denie, but that (in an onely especiall regard of the *supposed identitie, or communicable proprieties of both natures in the one person of Christ*) that which is truly said of *the one*, may be as true said of *the other*. For first (respecting *the whole person of Christ*) it is not vntruely said, that *the Goahead did suffer*: againe (respecting *the whole person of Christ*) it may as truly be said, that *this childe* (meaning Christ) *created the heauens*. Because, Christ himselfe is that *eternall word of the father*, whereby all things (in the beginning) were created and made. And therefore, that sentence of *David*, who saith that *Iehouah alone doth wondrous things*: it is not so to be taken, as happily you would haue vs imagine. For, the word (*alone*) in that place, it excludes not the *humanitie of Christ* as any *instrumentall*: but onely as a *meere principall agent* in working woondrous things.

Act. 20. 28.

1. Tim. 3. 16.

Gen. 1. 3. 14.

Ioh. 1. 1. 2.

Col. 1. 16.

Psal. 136. 4.

Exorcistes.

But sir (notwithstanding this your *cunning distinction*) it is verie apparant, that, euen the *humanitie of Christ* alone (as a *principall agent* it selfe) did worke sundrie *miraculous cures*, in sundrie diseased persons: for, so many as but touched his bodie, yea, or the hemme of his garment, they were presently healed. Now then, if those selfesame touchings of Christ, did not effectually worke in those the aforesaid cures: it must necessarily follow, that Christ did something in vaine. But Christ, he did nothing in vaine: therefore, euen those the aforesaid touchings themselves, did effectually worke in those the forenamed cures. Howbeit, those sensible touchings, they were onely *meere actions of Christ his humanitie*: therefore, Christ his onely *humanitie*, did principally and effectually worke in all those the forenamed cures which succeeded thole sensible touchings.

Rhem. testa-

ment, Marc. 3.

10. sect. 1.

Math. 9. 21. 22.

Marc. 5. 27.

and 6. 56.

Luc. 8. 45.

and 6. 19.

Physiologus.

Christ, he healed so many, as handled him spiritually by the apprehension of faith: not all such as onely but touched him corporally by corporall sense. Otherwise, if onely a sensible touching of Christ or his garments, had principally and effectually beene able

D. Fulke contra

Rhem. testa-

ment, Marc. 3.

10. sect. 1.

Ambrose in

Luc lib. 6. cap. 8.

Math. 26. 49.

Marc. 14. 17.

20.

Ioh. 18. 22.

Luc. 8. 42. 45.

Beda in Marc.

lib. 1. cap. 3.

Psal. 136. 4.

מְשִׁיחַ

Messias im-

plens.

שֵׁן אֵלֶּיךָ

Sens,

Accipiens bonu-

rum omnium.

πᾶσι μὲν οὖν.

Suis vberibus

omnia alens.

Psal. 135. 6.

ble of it selfe alone, to worke those selfesame cures: then, *Iudas that kissed him: the souldiers that stripped him: the high priests servants that smote him: yea, and the rest of the people that thronged and pressed vpon him: had beene euerie of them also effectually amended of all their maladies.*

Howbeit (saith Beda) onely, *those men alone, doe truely and effectually handle our Sauour Christ: who spiritually receiue his faith, and his loue in their hearts.* So then, for a more plaine vnderstanding of our matters in question, it shall not be amisse, to proceed more exactly vnto a more orderly consideration of all *miraculous actions*: and this also, in a double respect. Namely, either *principally: or instrumentally.*

First, if we take due consideration of the working of *miracles principallie*, I meane according to their *primarie, or proper efficient*: then are we bound (without contradiction) to beleue, and confesse, that all *miraculous and supernaturall actions*, do highly surmount the whole power of euerie creature *whatsoeuer*, and are onely peculiar to *Iehouah himselfe, who alone doth woondrous things.* Yea, this is vndoubtedly true, that, no one *supernaturall action* (how simple soeuer in shew) may possible be effected by any other power *principally*: but, by the onely *supereminent power of El-shaddai alone*, I meane, that *al-sufficient, omnipotent, and almightie Iehouah himselfe.* Who is an *unmeasurable mountaine of goodnes: the onely true cherishing dug that is neuer drawne drie: yea, and who only accompliseth whatsoeuer he wils in heauen and in earth: at what time, in what place, and after what maner best pleaseth himselfe.*

Howbeit, if we respect the working of *miraculous actions* but *instrumentally*, I meane, onely according to their *secondary or instrumentall cause*: then must we (in like maner) beleue and confesse, that euen *Christ also* (respecting onely his *humanitie*) and many other of the *saints besides* (in the powerfull effecting of many *miraculous actions*) did *ministerially, or instrumentally* accomplish the same. Neither yet, doe I account the *humanitie of Christ, and other the saints of God, as instruments* equally alike in the working of *miracles*: but, *distinguish* them also according to their *differing degrees.* For, howsoeuer (*distinguishing only the primary & instrumentall efficientes*) I did sort the in one and the selfesame ranke: yet I acknowledge withall, an *apparaunt*

apparant plaine difference euen in those *instruments* themselves, respecting especially, *their different maner of working*. And therefore it will greatly enlighten our matter, if we doe further declare, first, *how the humanitie of Christ is an instrument* in the orderly effecting of *miracles*: and then next, *how other good men, may also be said to be instruments*.

Lycanthropus

A verie excellent order: I pray you therefore proceed.

Physiologus.

With verie good will. First therefore, although it be true, that *Iehouah alone* is the *primarie* or *principall efficient* of euerie *miraculous action*: yet, this also is as certainly true, that *Iehouah* doth *efstoones effect* those admirable actions, by some such chosen *instruments*, as seemeth good to his *wisedome*. Neither are those his saide *instruments* of one and the selfesame condition: for the *instruments* wherewith the Lord serueth his purpose, they are twofold: namely, either *conioyned*, or *seperated instruments*. The *conioyned instrument* is *Iesus Christ*: who, albeit he be God, and man; yet is he not two but one Christ. And therefore the *diuinitie*, and *humanitie* being inseperable united together in the person of Christ: the saide *humanitie*, it becommeth *efstoones*, a *conioyned instrument*, vnto the *diuinitie* it selfe, in the powerfull effecting of *miracles*. Whereas all other men, else, howsoeuer they also may be the *instruments* of God in working of *miracles*: yet are they onely but *seperated instruments*, and not so neerely united vnto the *diuinitie* it selfe in any those admirable actions, as is the *humanitie* of Christ, and therefore, though *instruments* also, yet no such excellent *instruments*, as is the *humanitie* of *Iesus Christ*.

This (if it seemeth obscure to our sense) may verie fitly be illustrated from the resemblance of a Carpenter entending, and effecting some admirable worke: if we consider therein, the Carpenters minde, his hand, and his axe. For first, the minde of the Carpenter (it being in perpetuall motion) is the *primarie efficient cause* of that selfesame entended *busines*: but yet, the Carpenters hand is a *conioyned*, and his axe also a *seperated instrument* wherewith he effecteth the purposed worke. Now then, euen as the Carpenters minde it selfe, doth primarily effect the whole worke, but yet so, as he vseth withal, his hand as a *conioyned*, & his axe as a *seperated instrument* to accomplish the same:

so surely, the *diuinitie* alone doth principally effect ech wonderfull thing whatsoener, although yet the *diuinitie* it selfe (so oft as seemeth him good) doth vse the *humanitie* of *Christ* as a conioyned, and other good men, as a seperated instrument, for the orderly accomplishment of many most admirable matters. And therefore, euen as the *axe* can worke nothing at all, but by the power of the hand, neither yet, the hand it selfe, but by the onely direction of the *Carpenters minde*: so surely, the holiest person on earth, can effect no admirable action at all, but in and by the power of *Iesus Christ*, as by the hand of the *Deitie*, neither yet the faide hand, I meane the *humanitie* of *Iesus Christ*, (which is as it were a conioyned hand vnto his *diuinitie*) it can (of it selfe) no further accomplish any one *supernaturall action*, then the *diuinitie* alone doth dispose it, and direct it vnto. So then, howsoener the *humanitie* of *Christ*, and many other good men, did instrumentally effect many admirable matters, and therefore (in that selfesame respect) were onely but the *organicall instruments* vnto the *diuinitie* it selfe, the onelie true agent in all those actions: yet surely, the *humanitie* of *Christ*, is a much more excellent instrument then any of the other besides, in an especiall regard of that *unspeakable diuinitie*, whereunto it is inseperable vnted. By vertue whereof, it was wholie sufficient for *Christ* (being perfectly God, and man) to say thus to the *diuell*, I charge thee come out of the partie possessed: whereas all others adiuured him only in the name and power of *Iesus Christ* to depart. Howbeit, whether those good men themselves, or the *humanitie* of *Christ* (being solely, and onely considered as they are in themselves, without any transcending respect of the *deitie*) did by meanes of their owne *naturall power* existing *naturally* in them, effect any such admirable matters: that I suppose may iustly be doubted.

Lycanthropus.

I pray you resolue vs something herein.

Physiologus.

How may I dare to resolue you in that, which some others of singuler account, hath left in suspence. For, *Augustine* (entreating of the manifold miracles wrought by the *Saintes*) he

August. de ciuitate Dei, lib. 22. leaves the matter vndiscussed, thus. Whether the eternall God doth work these admirable matters by himselfe alone, or, whether he effecteth these things by his Ministers: yea, and euen those selfe-

same

*Hieronimus,
Marc. Vigerius,
Decabord.
choro. 8. 45.
fol. 191.
Theod. Eccl. ad
Bremij argu-
menta, de carnis
Christi omni-
presentia.*

same things also, which are wrought by his Ministers: or whether he doth these things by the spirits of Martyrs departed: or, by the bodies of good men yet living: or whether (by his Angels invisibly, immutably or incomprehensibly) he accomplish the same: or, whether by any other meanes else which may not be comprehended of mortall men: the faith of the resurrection to eternall life, will one day make it apparantly evident. Loe, thus much saith *Augustine*: and so leaveth the matter.

Exorcistes.

Yea, but *Gregory*, he seemes to determine the same in this sort. Those holy men (saith he) who claue fast to the Lord with a deuoute and religious mind, they were accustomed to work many miracles, both principally, and instrumentally: I meane, sometimes by praier, and sometimes againe, by an actuall power permitted vnto them. *Gregorius, Dialog. lib. 2.*

Physiologus.

Gregory (you say) he seemes to determine the matter. If this be all that he saith therein, then surely, he vndertaketh more in a seeming shew: then he is able to performe in any shewing substance at all. For, that which you aleadge from *Gregory*, is no determination: vnlesse you happely imagine that we may boldly beleene it, because your *Gregory* doth but barely report it.

Exorcistes.

Nay sir, he doth not barely report the matter; but, he prooues it, very soundly, by reason, and example both.

Physiologus.

Shew vs his reason first: that we may soundly examine the soundnesse thereof.

Exorcistes.

His reason is this, They to whome is granted a greater power in that which is more, it is no merueile at all, if a like power be bestowed vnto them, in that which is lesse. But, a power to be made the sonnes of God by adoption (which is more then the working of miracles) is freely permitted to all the Saints of God: and therefore, there is no wonder at all, though a like power be bestowed vnto them, for the working of miracles, it being a faculty inferiour to the other by much, yea, and such a power also, as the very wicked may haue. *Ioh. 1. 12. Math. 7. 22. 23.*

Physiologus.

The *soundnesse* of this *reason*, consisteth in *unsoundnesse* altogether: and therefore, the supposed *soundnesse* thereof, for the prooofe of your purpose, is nothing else in effect, but a *festured incurable corruption*, concerning both *matter* and *forme*. For first, that it is faulty in *matter*, your selfe may plainly perceiue; in that it wholly relieth vpon a very false *exposition*, concerning the word *Exousia*. For, whereas your *Gregory*, or your selfe (in his name) do translate it a (*power*) the whole *coherence*, and *circumstance* of the *text*, doth plainly declare, that, it ought rather to be termed a *right*, or *prerogative*. Yea and (which makes me to merueile) sith that selfesame word is *diuersly translated*, according to the *diuerse occasions* thereof, namely, sometimes a *power*, sometimes a *faculty*, sometimes a *liberty*, sometimes an *authority*, sometimes a *care*, a *procuration*, a *right*, or *prerogative*: It is too too strange that your selfe (quite contrary to the true scope of the *text*) should so confidently cleaue to the word (*power*) alone, about all the other rehearsed before. Neither may I possibly perceiue your purpose therein, vnlesse happely you would *impe* with *Castalio* and the *papists* in their *free-will opinion*: a thing directly opposite to the holy *ghost* himselfe, as you may plainly perceiue, both in that, and the *verse* immediately following. Where the *Euan-gelist*, acknowledgeth onely such as are borne of *God*: to haue the *right* or *prerogative* to be made the *sonnes* of *God*. Not vnderstanding by the word *Exousia* (as your selfe would falsly beare vs in hand) any power of *electing*: but a power of *apprehending* the *adoption* of *God* by *faith*. Attributing wholly therein, the effectuall working power of that selfesame *adoption*, to the *almighty* alone: and, the power of *apprehending* that *priviledge*, vnto the *sauing faith* of the *adopted sonnes* of *God* in *Iesus Christ*. Yea, and thus much also your selfe (at vnwares) doe flatly confesse in your very *assumption*, saying, that they haue power to be made the *adopted sonnes* of *God*: making them plainly (you see) very *passives*, and no *actives* at all in the work of *adoption*. And so, your owne *reason* concludeth directly the contrary of that which you labour to prooue: namely, that those good men of *God*, they had onely a *passive power* in the working of *miracles*, that is, they had none other but an *instrumentall power* therein, as we shewed before.

i. 2. 3.

Theod. Beza, in
annotat. super
Ioh. I. 12.
Gylbertus Lan-
golius in Lexic.
Grac.

Theod. Beza, in
annotat. super
Ioh. I. 12.

Iohan. Calvin.
in Ioh. I. 12.

Ioh. I. 12. 13.

Johannes Cal-
in Ioh. I. 12. 13.

Secondly, your *reason* it is faulty also in *forme*. For (besides that the same is in no good forme) it concludeth only, a (maybe) from a bare, or naked supposall: telling vs (by a pittifull begging of the cause in question) that, if the *Saints* haue an *actuell power* in the greater, there needes be no merueile at all, if sometimes, they haue also a like power in that which is lesse. Very true as you say, if the *Saints* of God haue in deed, an *actuell power* in that which is greater: then, the sequel of your speech might happily haue in it, some more probability. But, whether they haue in them such a power or no: your *Gregory* he hath not concluded as yet.

Exorcistes.

Yea, but he illustrates the matter, by a plaine example.

Physiologus.

How could he illustrate the thing that is not at all? For, it is not yet concluded (you see) that the *Saints* of God had euer in themselves, any *actuell power* for the working of *miracles*: and therefore, he cannot possibly illustrate the same, by any example. Notwithstanding, propound your example: that so we may see whether it be any sounder then the reason produced before.

Exorcistes.

That sundrie deuout and religious persons did effect many *miracles*, sometimes *instrumentally*, and sometimes *principallie*: I meane, sometimes by *prayer alone*, apprehending the power of *Christ*, and sometimes also, by an *actuell power* permitted vnto them, it is verie apparant (saith *Gregorie*) by these following examples. First, the *Apostle Peter*, (*instrumentally by praier alone, apprehending the power of Christ*) restored *Tabitha* againe to her life. On the other side, the selfesame *Apostle* (more *principallie*, and by an *actuell power*, in himselfe, and without anie *inuocation* or *praier* at all) did actually deliuer *Ananias* to death. By both which, it is verie apparant, that the *holie men* of God, they had in themselves, not onely *instrumentally*, but (which more is) euen *principally* also, an *actuell power*, for the powerfull expelling of *spirits* and *diuels*. Act. 9.40.
Act. 5.5.

Physiologus.

That, some *holie men* of God haue had an *especiall power* permitted vnto them, for the admirable effecting of *miracles*; no wise man will euer denie: because the *Scripture* it selfe doth plainly

1. Cor. 12. 10. plainly auouch, that, *unto some there was given the operations of great workes by the spirit of God.* Howbeit, this we must hold withall, that, such a power whatsoever, it was onely an *instrumentall*: and no *principall power* at all. For, seeing the sacred *Scriptures* do flatly affirme, that *Iehouah alone doth woondrous things*: we must therefore, verie conscionable confesse and acknowledge, that, *Iehouah alone is the author*, and man but the *instrument* of all those admirable *actions* whatsoever, which he (by their bands) doth so powerfully accomplish. Touching therefore your vaine surmize of *Peter* his *principall power* in the *actuall* deliuerie of *Ananias* to death: the *Euangelist Luke* (a little after) doth flatly auouch, that, *Peter* was onely the *band*, whereby the *Lord* himselfe (with his *scepter*, or *two edged sworde*) did wound *Ananias* his *soule* *unto death*. Yea, and it is verie apparant by the *storie* it selfe, that *Peter* he had onely a *Ministeriall power* in that *action*: he being but a *Minister*, and no *Master* of that selfesame *worde of the Lord*, which is *vn-doubtedly, a sauour of death* *unto death, in them that perish*. Howbeit, because that selfesame *death of the soule* cannot possible be discerned by our *corporall eies*: the *Lord* therefore he sawe it exceedingly good (euen by the *Ministerie of Peter* therein) to giue an *extraordinarie visible token* thereof, on *Ananias* his *bodie*. To the end, that so many as then beheld, or should from thenceforth but heare of the same, might tremble at the *maiesticall power of the word*: and humble themselues to the *auctoritie of God*. Who hauing plainly foretold by the mouth of his *prophet*, that, *he would smite the earth with the rodde of his mouth, and with the breath of his lippes destroy the vngodly*: did euen then (by the *Ministerie of Peter*) exhibite vnto vs, an *experimented triall* thereof. So then, howsoever *Peter* himselfe (he being the *speciall instrument of Iehouah* in that most admirable *matter*) might (by vertue of the *principall agent* it selfe) attaine to the admirable *acting* of that, which highly surmounted the whole *facultie* or *power* of his owne proper person, euen as we also may see, that, a *naturall heate* (by a *power in the soule*) begetteth *flesh*: yet had *Peter* (as hath that *naturall heate*) onely an *instrumentall*, and no *principall power* in effecting the *action* it selfe, as we shewed before. Being therefore but onely a *bare instrument*, the *instrument* (how absolute soeuer in it selfe) is *ynable* to giue any further *essentiall forme* to any

any such admirable matter: then the principall efficient it selfe, doth powerfully dispose, and direct it vnto.

Exorcistes.

Well sir, if none other but a bare instrumentall power doth proceed from the instrument it selfe in the powerful effecting of admirable actions: why then doth the Scriptures so carefully record the spattle of Christ: the hemme of his garment: the annointing with oyle: the shadow of Peter: the napkins brought to the bodie of Paul: with many other such signes, and woonders, which were wrought by the onely handes of the Apostles, and of other the saints of God?

Physiologus.

All those ceremoniall matters (how many, or how maruelous focuer) they had (in their owne nature) no actnall or miraculous power, for the powerfull effecting of miracles: but, were onely externall tokens of an extraordinarie grace of God, dispensed vnto men in the vsage of them. And therefore, we may not grossly imagine any such essentiall power, or holines in ceremonies, or creatures insensible, as is able to effect any thing actually of themselves: but seeing it so pleaseth the Lord (by himselfe, or his saints) oftsoones to vse such sensible matters, as meere testifying tokens to vs, and no exhibiting signes in themselves, of that his infinite power in the acting of myracles: we must therefore (by the helpe of those sensible signes) endeavour foorthwith to transcend, or mount vp beyond the shallow reach of our reason, to Iehouah himselfe, the primarie, and onely efficient, and (by the onely apprehension of faith) bee fully perswaded, that, he alone is able to doe whatsoener he please, in heauen, and in earth. Otherwise we shall with the grunting papistes, and the carnal Capernaïtes, (being beastes without reason) but, lie altogether groueling vpon those earthly ceremoniall signes: in, and by which we should (as it were by windowes, or grates) pricke through, and espie with our spirituall eies, the beloued himselfe, who standeth behind our wall, and cannot be seene without sensible eies. Howbeit, this your needlesse fantastick doubt concerning miraculous actions (the same arising as it doth, from one onely sensuall view of some externall difference in the doing of those selfesame miraculous actions) it may soone be discussed, if you would but consider aright (as you ought) those miraculous actions themselves in a double respect. Namelic, in respect

The ninth Dialogue.

respect first, of the *active vertue* effecting them: and then next, of the actions effected thereby.

Lycanthropus.

How first I beseech you, in respect of the *active vertue* effecting?

Physiologus.

Why thus. If we duly consider of all sortes of *miracles* in an onely respect of the *active vertue* it selfe, which actually effecteth those *miracles*: we shall plainly perceiue, that no one of them all (how admirable soeuer in our carnall account) is in it selfe more excellent, or greater then any of the rest. Because they are all of them, equally effected, by the *only diuine*, and *infinite power of Iehonah* himselfe: and are such, as doe wholie surpasse the power of euery *created nature*, how holy soeuer. So that (in this onely respect) there appeereth no difference at all among any the *miraculous actions of God*: because, those selfesame actions, are all equally effected by that *uncreated infinite power*, which, is euermore but one, and the same.

Pneumatomaticus.

And, how also (I pray you) in respect of the actions effected thereby.

Physiologus.

Surely, euen thus. If we duly consider againe, the *only actions*, so powerfully effected by that *infinite power of God*, without any such *transcending reach*, to the *principall author* himselfe: then shall we as plainly perceiue an apparant *externall difference* in all those the *miraculous actions*. Whether we respect the effected actions themselves: or the manner of effecting the same. For first, if we respect but the only effected actions themselves; then no doubt, there may some one of them appeare more excellent then another by much. As for example, the raising of dead men to life, doth outwardly exceede the curing of leprosies: and, the curing of leprosies, doth sensibly surmount the curing of some sudden new sicknesse. Again, if we also respect the *externall manner of effecting* those admirable actions: we may likewise perceiue an apparant difference therein. For, it is outwardly, more admirable to cure a leprosie by word, then by touching or handling: and, more woonderfull by much, to heale the diseased by a *passible, or vanishing shadow*, then by an *audible, or sounding word*. Because, such a *sounding word*, is some

Aug. Marlorat.
in Joh. 14. 12.

some matter, proceeding powerfully from the *partie* that speaketh: whereas, the *vanishing shadow*, it is *no matter*, proceeding from the *partie* himselfe, but onely, a *privation of light*, by an *interposition of the partie his bodie*. Thus then, by all the *premisses* it is verie apparant, that, neither the *humanitie of Christ* in it selfe, nor, any one else of the *saints of God*, either had, or; could possibly haue any other, then onely an *instrumentall power* in the powerfull effecting of *miracles*: and therefore, it is too too absurd, that your selfe should dare to challenge a *personall power*, for the expelling of *diuels*.

Exorcistes.

How cunningly focuer you seeme to conclude: very certeine it is, my selfe did *personally* and powerfully *drine foorth the diuel*.

Orthodoxus.

You could not possibly effect such a work, by any your owne *naturall power* as hath by *Physiologus* beene handled at large. For, if the *humanity of Christ* (it beeing a *conioined instrument* vnto the *diuinity* it selfe) could not possibly accomplish any such *admirable matter*: much lesse may any supposed *personall power* (existing but *naturally* in your proper person) be able to do it.

Exorcistes.

I perceiue you haue hetherto mistaken my words. For, my meaning is not, that I (of my selfe) did *personally* accomplish that worke, by any mine owne *faculty, vigour, or strength*: but, I did the same rather, through the *verine* and power of the almighty *creator*.

Orthodoxus

Oh, then I perceiue you are almost quite *ferreted* foorth from all your *starting holes*, and are now brought in a manner before the very *mouth* of that *masking net*, which will so entangle your *toong*, as you shall neuer be able (with all your windings and *turnings about*) to work foorth your selfe. For, tel me (I pray you) did your selfe cast foorth the *diuel* by meanes of some *supernaturall power* from the *Lord*: or the *Lord* rather drine foorth the *diuel* by your hands?

Exorcistes.

A very superfluous and needlesse question.

Ortho-

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Orthodoxus.

But, the answer is needfull: and therefore, answer vnto it.

Exorcistes.

Why sir? the Lord draue him forth by my hands.

Orthodoxus.

It should seeme your wits are bewitched. For, not long since, you said that your selfe did cast forth the diuel by *meanes*: but now (perceiuing all *meanes* to faile) you flee to the power of God. And so still, you doe make the power of God but a *meanes*, and your selfe the *maine* or principall actor: that, thereby you may arrogate to your selfe, the glory due vnto God.

Exorcistes.

That is no part of my purpose. And, howsoeuer the Lord alone, be the onely *efficient* of euery such admirable *action*: yet (in sundry *scriptures* you know) it is an ordinary vse with the Lord, *estloones* to grace his *Ministers*, with that selfesame *glory of the work*, which is proper alone to himselfe.

Orthodoxus.

Wee are not ignorant of the course of the *scriptures* concerning that point. Howbeit, when you seeme (as hetherto you haue done) to speake of your selfe besides the *scope of the scriptures*: you must pardon vs then, though we esteeme not your words as *canonicall scriptures*. But, goe to, you cast forth the diuel (you say now) by the power of God. Do tel me therefore (I pray you) whether you acknowledge not that selfesame power of the Lord, a mere *supernaturall power*, and much beyond the *shallow reaches* of any your *natural faculty*, to attaine vnto?

Exorcistes.

Yes, I acknowledge so much.

Orthodoxus.

By what meanes then, did your selfe so effectually apprehend: that selfesame *supernaturall power of God*?

Exorcistes.

By the onely meanes of my *praier* and *fasting*; as I told you before.

Orthodoxus.

And I also did verely suppose you had heard enough before, concerning the *insufficiency* of that selfesame *meanes*, considered

sidered alone in it selfe. But, go to, you apprehended that *supernaturall power* of the Lord (you say) by the onely meanes of your *praier* and *fasting*. Doe tel me therefore, where you haue any *promise* throughout the whole *scriptures*: that, your *praier* and *fasting* (for an effectuall apprehending of that power of the Lord in any such extraordinary actions) shall be effectually heard of the Lord;

Exorcistes.

Why sir, our Sauour Christ, he hath giuen an infallible promise concerning euerie such action, saying, *Whatsoeuer you aske the Father in my name he will giue it vnto you.* Ioh. 16. 23.

Orthodoxus.

Do you imagine, that, those words of Christ, containe such a promise as tendeth directly, to an absolute warrant for euerie such enterpise: how extraordinary soeuer?

Exorcistes.

I do more then imagine: for I make no question thereof.

Orthodoxus.

Well then, put ease you your selfe (by praier and fasting) Luk. 9. 54. should vndertake to entreate the Lord forthwith to sende fire from heauen, for the admirable destruction of antichrist himselfe, and all his adherents: would that selfesame petition be graunted vnto you, in an onely regard of your praier and fasting.

Exorcistes.

The prophet *Elijah*; by his onely praier, obtained as great a matter as this from the Lord. 2. King. 1. 10.

Orthodoxus.

You wot not (I perceiue now) what spirit you are of. Doe first Luc. 9. 54. prooue directly vnto vs, that you haue *Elijah his spirit*: and, then proceed (in Gods name) to *Elijah his practise* & spare not. Howbeit, because (from this generall promise of Christ) you doe grossly imagine that very selfesame warranted assurance, for the powerfull expelling of spirits by praier & fasting, which *Elijah* obtained against *Azariah* and his seruants, by that his speciall 2. King. 1. 10. praier to God: I am willing you should dwell in that your preposterous opinion, so you can demonstrate the truth thereof, by any probabilitie or reason, and therefore, doe frame your owne argument, from that selfesame promise.

Exorcistes.

I frame it thus. Whosoever asketh any thing of God, in the Ioh. 16. 23.
name

name of Christ, he shall vndoubtedly obtaine his request: But, so many as (by *praier* and *fasting*) doe craue an *extraordinarie* power for the powerfull expelling of *spirits*, they aske something of God in the *name of Christ*: therefore, they shal vndoubtedly obtaine their request.

Orthodoxus.

The verie frame of your argument, is scarce in good frame. For your assumption now (as all men may plainly perceiue) is absurdly fallen into a fearefull consumption. Because, howso- your owne selfe (by these preposterous practises) presumed most grossly to prophane the name of Christ, as hitherto you haue done: verie certeine it is, that such a request may not truely be said to be either made, or put vp in the name of Christ. For, to aske any thing truely in the name of Christ, is, either to aske that which onely appertaines to the glorie of his name and kingdome alone: or else, that thing especially, which (for our speciall good) we hope to obtain at the hands of our God, through the gracious prerogative of Christ his name. After the first maner of asking *Elijah* he called for fire from heauen, and the *Apostles* (being fearefullie threatned) entreated the Lord to stretch forth his arme, that healing, and signes, and woonders, might be done by the name of his holie sonne *Iesus*. After the second maner of asking, doe all the faithfull entreate the Lord (by *praier* and *fasting*) for such spirituall graces, as do necessarily concerne their owne and others saluation in *Iesus Christ*. And hereunto onely, that, the forenamed generall promise (made by Christ) hath a more speciall relation. Now then, that first maner of asking things in the name of Christ, being onely peculiar to such as haue some speciall motion from the holie spirit of God for such speciall requests: it specially behooueth your selfe (in these your admirable enterpizes) to be vndoubtedly assured of some such speciall motion from that selfesame spirit of God, or euer you giue the aduenture so boldly, vpon such an *extraordinarie* practise of any your praiers and fastings. Otherwise, this promise of Christ it appertaineth no further vnto you, then you haue an apparant warrant (from the word it selfe) for the *ordinarie* disposing of those your second maner of suites, by the gracious prerogative of Christs name.

Exorcistes.

Why sir, I had the plaine worde of Christ for my warrant, where

Musculus in
Job. 14. 13.

2. King 1. 10.
Act. 4. 30.

Math. 9. 11.
11. 13.
Marc. 9. 24.
Eph. 6. 18. 19.
Coloss. 4. 2.
1. Thes. 5. 17. 23
2. Thes. 3. 1.

where he telleth vs plainly, that, *this kind goeth not forth, Math. 17. 21. but by praier and fasting.*

Orthodoxus.

I was verely perswaded, you had taken your fill of that text before. But, seeing you will *fasten* vpon this portion of scripture afresh: I am very well willing you shall haue your full pleasure thereof. And therefore, doe tel me plainly I pray you, whether by the words (*this kind*) in that place, you do onely *distinguish spirits and diuels* from all other creatures: or, whether you do *seuerally* consider those *diuels* themselves, according to their *sundry condicions*?

Exorcistes.

Nay sir, I doe thereby *seuerally distinguish spirits and diuels* among themselves: vnderstanding by the words of Christ, onely those *principall spirits*, which can no otherwaies be expelled, but by *praier and fasting*. *Musculus in Math. cap. 17. 21.*

Orthodoxus.

And, haue all sorts of *spirits*; or but onely those *principall diuels*, an *actvall possession* in men?

Exorcistes.

Vndoubtedly, all sorts of *diuels* haue an *actvall possession* in men, and may by a *commaunding power* be compelled to depart: howbeit those *principall spirits* whereof Christ more especially entreateth, they cannot possibly be expelled but by *praier and fasting*, as an *ordinary meanes* appointed of God. *See M. Darel Apolog. in pag. 32. See M. Darel Narration, fol. 5. pag. 2.*

Orthodoxus.

As in this *answerelesse answere* you would haue men imagine, that a bare *ordinary meanes* (by your ingenious handling thereof) is able to effect many *extraordinary matters*: so, it seemes againe by your speech, that the *Apostles* of Christ were neuer acquainted before with any of those *principall spirits*, which made them so vnreadie in that *unwoonted occurrent* wherewith they were then ouertaken.

Besides that, a man might greatly woonder how your selfe should so readily perceiue the *diuell at Mahginton*, to be a *diuell* of that selfesame kinde, in meeting with him so fitly (at the first onset of all) by your *prayer and fasting*: were it not, that (by your long experience) you are now growen such an *experimented practitioner* concerning the *Infernall hierarchie*, as both you know how to *conuent* before you, eche *seuerall de-*

well in his *seuerall kinde*, and which way to *conuince* him by his *speciall name*.

M. Darel was
said to cast 7.
diuels out of
Katherine
Wright: if you
list to beleue
him therein,
and to note eche
diuell by his se-
uerall name.

Math. 17. 21.
Luc. 17. 6.

Neither may this be deemed any matter impossible for your selfe to effect at this present: who a *dozen yeeres* since at the least, could *conuince* foorth seuen at a clap, by their *seuerall names*. Telling the beholders thereof, in what *moment of time*, eche diuell tooke his leaue: and by what *speciall name* he was properly called. Surely, this makes many wise men imagine, that, either you are a man profoundly experienced in the *Cabalisticall craft*: or that else, you haue too too strangely, a long time *deluded* the simpler sort. In bearing them falsely in hand, that (onely by your *prayer* and *fasting*) you doe fully apprehend an *extraordinarie power*, from the Lord, for the powerfull expelling of *diuels*: whereas Christ (the true *wisedome* of the father) doth tell vs, that such an *extraordinarie power*, is onely apprehended by a *speciall faith*. Affirming withall that this *speciall faith*, it hath *prayer* and *fasting* annexed vnto it, as the onely *supporters thereof*, and no *actors at all*, in the admirable effecting of any such accident.

Exorcistes.

Oh, then I perceiue you haue a long time mistaken my meaning. For, howsoeuer I vrged the holy exercise of *prayer* and *fasting* as an appointed *meanes* for the powerful expelling of *spirits*: my purpose therein was neuer to exclude the *action of faith*, it being an *effectuall apprehender* of that selfesame *extraordinarie power of the Lord*, which so powerfully effecteth the worke.

Orthodoxus.

If this be your meaning, we shall haue you at a *non plus* before it be long. For, seeing now you *make faith an actor* in that your preposterous *enterprise*: doe tell vs directly what *faith* you meane? Whether the *historicall*, the *iustifying*, or the *miraculous faith*: for the *dead faith*, I am certaine it was not.

Exorcistes.

Neither could it be the *historicall faith*: because, that hath onely a *speciall relation* but to the *bare historie of the Bible* it selfe, without any *apprehension at all of the power of God*. As for the *miraculous faith*, that is thought to be ceased long since. And therefore, it was, and is onely a *iustifying faith* which apprehended that *power of the Lord*: by vertue also whereof
any

any godly Minister, or others, might as effectually haue performed that *action*, as I did my selfe.

Orthodoxus.

I am iust of your minde, for that matter. Howbeit, if an on-ly *iustifying faith* may effect such an *action*: then hath that *faith* some certeine word concerning such *workes*, with a speciall promise of such an effect. But in all the whole *Scriptures* neither word nor promise concerning such purpose, is any where extant: and therefore, the *iustifying faith* could not possible effect such an *action*.

Exorcistes.

Yes sir, the *iustifying faith*, it hath an apparant word, and a promise both, concerning such matter, and that also from our sauour himselfe: who told the possessed child's father, that, if he *Marc. 9. 23.* could beleene it, his *faith* should vndoubtedly haue an effect, because, all things are possible to him that beleeueth. And therewithall (vpon the profession of the fathers *faith*) our sauour did presently expel the euil spirit from his sonne.

Orthodoxus.

You huddle vp your reckoning without your host: and must therefore be enforced to reckon afresh. For, be it supposed our sauour (in that place) doth vndoubtedly speake of a *iustifying faith*: yet is it certeine, that Christ meaneth not there the Exorcists *faith*, but the *faith* of the parties possessed. And so (by consequence) it was not your owne, but the yoongman his *faith* at *Mabgnitton*, that draue forth the diuel.

Exorcistes.

Very true, his *faith* apprehending: but, my *faith* effecting the *action*.

Orthodoxus.

You do ouer grossly forget your selfe. For not long since it was the *supernaturall power* of the Lord, that effected the *action*; your owne *faith* apprehending onely, that effectuell working power. Howbeit, your *iustifying faith* now (it being but a bare apprehender before) is become the powerfull effectour: and the possessed mans *faith*, the bare apprehender of that admirable *action*. Notwithstanding, whatsoeuer you dreame of Christs words, concerning *faith* for the *action*, he speaketh there onely of a *faith* in the partie: the verie want whereof, was that which hindred his owne disciples from effecting the worke.

And for this onely respect, our sauiour (in that *partie alone*) reprooueth the *incredulitie* of that *faithles generation*: who ha-
 uing had so long experience of his *diuine operations*, were yet
 no better in the *faith* then the *heathenish infidels*. Yea, such a
 grosse *incredulitie* was also the very maine cause why our Sa-
 uiour himselfe at *Nazaret*; either *could not*, or *would not worke*
many myracles. Not, that his ineuitable power was vnable (of
 it selfe) to ouerswaie their *palpable impiettie*: but for that (the
 Lord hauing solemnly decreed the powerfull effecting of
 those admirable *actions* by an *interposition of the parties owne*
faith apprehending his power, and by other good meanes corre-
 spondent thereto) their owne *unbeliefe and bardnes of hart*, had
 (so much as they might) verie fearefully foreclosed the bot-
 tomes fountaine of those his *spirituall graces* from flowing
 among them. Whereason the other side, he *readily yeeldeth to*
the timely requests of such as beleene: whatsoeuer they craue
 concerning those admirable *actions*. By all the *premisses* then,
 it is too too apparantly euident, that *Christ* (in this place) he
 speaketh onely of the *parties possessed*, and not of the *Exorcistes*
faith at all.

Math. 13. 58.

Marc. 6. 5.

Bullinger, in

Math. 13. 58.

Caluin, in

Math. 13. 58.

Gualter, in

Math. 13. 58.

Musculus, in

Math. 13. 58.

Math. 9. 22.

Marc. 5. 34.

Luc. 8. 48.

Exorcistes.

Math. 17. 20.

Luc. 17. 6.

But *Christ* afterwards told his *Disciples*, that, their owne *un-
 beliefe* was the cause why they *could not cast forth the diuell*.
 Protesting withall, that, if they had but so much true *faith* as one
 graine of mustard seed: they should haue beene able thereby, to
 remooue mountaines out of their places.

Orthodoxus.

Do you vnderstand *Christs* words in that place, of the *iusti-
 fying faith alone*?

Exorcistes.

Yea, why not?

Orthodoxus.

Aske you why not? Why man, by this meanes you would
 bring vs in doubt of the *Apostles iustification*: and which more
 is, you do verie blasphemously derogate from the authoritie
 and dignitie of their *authentick writings*.

Exorcistes.

Nay sir, I call not *their iustification* in question, but do onely
 declare what was the *principall stoppage* to that *speciall action*:
name-

namely, the not effectuall working power of their *owne faith* for the present.

Orthodoxus.

Well yet, by the *tenour* of your speech you would haue vs imagine at least, that the *iustifying faith* of *Christs disciples* did oftentimes *ebbe and flowe with the moone*: because (howsoever the same was alwaies inherently dwelling within their hearts) the *efficacie* thereof (for that present) was suddenly false to a verie low ebbe.

And (which more is) we must (by the purport of your speech) be further perswaded, that verie many whom *Christ* (in the *generall iudgement*) will finally, and iustly reiect as *wor-* *Math. 7. 22.*
kers of iniquitie: they had once (notwithstanding) the true *i-* *1. Cor. 13. 2.*
stifying faith in themselves, howsoever they finally fell from the same. For many of them also, did (in *Christs name*) as ef- *Heb. 6. 4. 5. 6.*
fectually, and as powerfully drive forth the *dinels* from people possessed, as did any of the rest, how holy soever. And so (by consequence) howsoever the *callings and gifts of God to saluati-*
on be without repentance: verie manie notwithstanding, they may and do loose their *iustifying faith*, and finally fall from the *Heb. 6. 5. 6.*
grace of God. This as it *strengtheneth* verie shrewdly the *popish*
opinion of falling from grace: so doth it mightily *weaken* that vn-
doubted assurance of the saving faith in all the *elect*.

Exorcistes.

Let it strengthen, or weaken whatsoever it will: verie certaine I am, that the *iustifying faith* may effect such a worke.

Orthodoxus.

If you meane such a worke, as your faith effected at *Mabg-*
nitton of late, we are growne to an issue. Howbeit, if you imagine that the *iustifying faith* may *miraculously* drive forth a *dinell*: then, all the *elect* (how vnexpert soever) they also are sufficiently able to cast forth *spirits* and *dinels* if they please. For, they are all mutually interested in the selfesame *iustifying faith*: and do iointly participate with all the *prerogatives* thereof whatsoever, as well as any of the rest. Yea, then those other *preachers* also, who seuerally, and at sundrie times did deale with the *partie possessed*: they might as effectually haue dispatched that matter as you did your selfe: vnlesse haply you imagine them but *reprobates concerning the faith*.

Besides all this, if the driving out of *dinels* from men, be (as

you would haue vs imagine) the vndoubted effect of a *iustifying faith*: it must necessarily folow, that, so manie as cannot effect such a worke, they may doubt of their *iustification in Iesus Christ*.

Yea, and those other *Preachers* also (who eftsometimes before, and with your owne selfe at that present) attempted the matter in vaine: they may begin to make some scruple of *conscience*, concerning the soundnes of their *iustification*, for their *faith* could effect no such worke.

Briefly, if the powerfull expelling of *spirits* and *diuels* be in deed (as your selfe doth auouch) the *essentiall effect* of a *iustifying faith*: then surely, that selfesame effect (so highlie surmounting verie many of the rest) it would vndoubtedly haue beene reckoned up in some one of those places at least, where the other effects of that *faith* are purposely registred by the spirit of God. Howbeit, this powerfull expelling of *diuels*, is not anie where mentioned amongst those other *essentiall fruits* of *iustifying faith*: and therefore, the same is no *essentiall effect* of anie such *faith*.

Exorcistes.

But in the xvj. of *Marke*, this powerfull expelling of *spirits* or *diuels* is principally put downe as an infallible effect of the *faith* of the *Gospel*. For, after our Sauour Christ had spoken these words, *he that beleeueth and is baptized, he shall be saved, he that beleeueth not, shall be damned*, then he addeth foorthwith: *and these tokens shall follow them that beleue. In my name, they shall cast foorth Diuels: speake with new tooongs: take away Serpents; drinke any deadly thing without hurt: yea, and but euen lay their hands on the sicke, and they shall recover.* Loe, all these (you see) are most admirable effects. Yet such (I assure you) as doe vndoubtedly succeed a *iustifying faith in Iesus Christ*.

Orthodoxus.

I doe greatly mislike your assurance: for, these matters (how admirable soeuer in shew) they are no *essentiall effects* of a *iustifying faith*. Neither were they at any time, absolutely or simply, but after a sort (as it were) the *signes* or *tokens* of *faith*: and serued only for that *primitiue age*, wherein the *Gospel* of Christ was first to be preached abroad in the world. That selfesame *primarie preaching* of the *Gospel*, hauing (by the vnsearchable

proui-

Rom. 5. 1. 2. 3.
2. Pet. 1. 5. 6. 7.
Heb. 11. 32. 33.
34. 35. 36. 37.
38.

Marc. 16. 17.
18.

Pet. Martyr, in
2. Cor. cap. 12. 11
idem, in loc. com.
class. 1. cap. 8.
sect. 20.

providence of God) such *signes* and *tokens* euen purposely annexed vnto it, as *trumpets* or *criers* to summon all sorts of *be-arrers* vnto the *kingdome* of *Christ*. For euen as *Moses* his *lawe* (in *mount Sinai*, and throughout the wide *wildernes*) did gaine a woonderfull auctoritie vnto it selfe, by reason of the manifold *miracles* effected by *Moses* and *Aaron*: which said *miracles* notwithstanding (so soone as the people of *Israell* possessed the promised *Land*) did forthwith *determine*. So surely, those selfesame *miraculous actions*, which in the *primitiue church* did credit and *grace* the *Gospell* of *Christ*: so soone as the *Gospell* it selfe was *uniuersally* published abroad in the world, they forthwith *did cease* and grow out of vse. By all which it is verie apparant, that, those *admirable effects*, they were onely but *temporarie* and *personall prerogatives*, more especially appertayning to some *speciall persons*: accordingly as it seemed good to the Lord to bestow them himselfe, in the *seuerall distributions* of those his *seuerall graces*. Howbeit, because those *speciall graces* (thus *personally* bestowed on some few) did *publikely* tend to the publike profit of all the *elect*, and for that those *admirable actions*, so admirably effected by some one *peculiar person*, did *generally* serue for an vndoubted *confirmation* of the *faith* in all: it therefore pleased the holy Ghost in that place, *indefinitely* to name the *beleeuers* themselues, as though that which was done by some one, or a few, had beene *generally* effected by all the *faithfull*.

Aug. Marlorat.
in Math. cap.
28.19.

Iohannes Cal-
uin. in Math.
cap. 28.19.

Exorcistes.

Howsoeuer he speakes but of one, or a few of the *faithfull*: very certeine I am, that the *miraculous actions* mentioned there, they are such *essentiall tokens*, as do vndoubtedly *succeed* the *sauing faith* of the *Gospel*.

Orthodoxus.

That, those *tokens* succeeded the *preaching* of the *Gospel*, we do neuer deny: but, whether they do follow the *preaching* of the *Gospel*, as the *essentiall effects* of that *iustifying faith*, which mutually belongeth to all the *elect*, is the very issue of the *question* betweene vs: the which I am willing (if you please) that *Maister Beza* doe determine for vs both in this sort: To another is *giuen faith*, by the same *spirit*. This is not that *faith* (saith *Beza*) which belongeth indifferently to all the *beleeuers* in *Christ*, for, the *Apostle* (in this place) entreateth onely of some certeine

1. Cor. 12.9.
Theod. Beza,
annot. in 1. Cor.
12.9. editione 4.

speciall

Joh. Calvin in
1. Cor. 12. 9.

Math. 17. 20.
Marc. 16. 17.
Luc. 7. 6.

Math. 7. 22.
1. Cor. 12. 9.
Exordia.

Numb. 20. 12.
Math. 17. 20.
Math. 14. 31.

Marc. 16. 15.

Marc. 16. 17.

speciall gifts of the spirit: and therefore, this speciall faith, it hath a speciall relation vnto the effectuall power of God in working of miracles; so far forth especially; as some speciall persons (endued with that special gift) were especially directed therein by some secret motion from the spirit of God. This therefore, is that faith, which we call (in the schooles) the miraculous faith: whereof an expresse mention more especially is made, in the seauenteene of Mathew: the sixteene of Mark: and, in the seventh of Luke. This miraculous faith is plainly distinguished, yea sometimes seperated quite from that true sauing faith, whose proper object is the good-pleasure of God the father for, and concerning the iustification and glorification of all the elect in Christ, effectually apprehended before by that their aforesaid sauing faith. Finally, this selfesame miraculous faith, she hath also her senerall doubtings and sundry imperfections: as may plainly appeare in Moses and Aaron, and in the disciples, and for the which also euen Peter himselfe was sharply rebuked of Christ. Thus farre Maister Beza. Where he maketh (you see) those signes and tokens, such onely effects as follow the preaching of the Gospel for the confirmation thereof: but, no essentiall fruits of a iustifying faith, as your selfe very fondly imagine.

Exorcistes.

Whatsoever Maister Beza or your selfe may imagine, very certeine I am, that Christ speaketh there of that sauing faith which doth orderly succeed the orderlie administration of the word and sacraments: saying thus. *Goe yee into all the world, and preach the Gospel to euery creature. He that beleueth, and is baptised, he shalbe saued: he that beleueth not, shalbe damned.* And euen then (vpon this so solemne a determination concerning the sauing faith of the Gospel) he addeth foorthwith (by the copulative (and) the infallible tokens vndoubtedly succeeding that sauing faith; saying thus. And, these tokens shall follow them that beleue. *In my name they shall cast out diuels, and so forth.* Demonstrating very plainly vnto vs, that, the effectuall power for expelling spirits and diuels: is an vndoubted effect of the iustifying faith.

Orthodoxus.

No such demonstration at all. For, Christ (in that place) doth onely declare what tokens should follow the preaching and faith of the Gospel, but, puts downe no essentiall fruits or effects of

of a *iustificing faith* as we shewed before, and which may yet more plainly appeare, if you rightly consider his *maine purpose* it selfe, and the *orderly course* of his *speech* concerning the same. The *maine purpose* of Christ, was to *allure the elect* to a *Hugo Cardinal*, timely entertainment of the *saving faith* of the Gospel: and *in Marc. cap.* this he endeouoreth to do, partly, by an *infallible promise* of e- 16.17. *ternall saluation* to all the *beleeuers*, and partly, by an *ineuitable threatening* of *eternall damnation* to all the *unbeleeuers* thereof. And now next (for their further *confirmation* in that selfesame *saving faith* of the Gospel) he addeth certaine *temporary* and *personall priuiledges*, as *infallible tokens* and *pledges* of that his *eternall saving power*: I meane, the powerfull operation of many most admirable & *miraculous actions*. The which said *personall prerogatives*, our sauiour Christ did purposely bestow vpon some certaine *speciall persons*: not that he would haue these *personall prerogatives* reputed as *essentiall effects* of a *iustificing faith*, but, to be rather esteemed as *temporary pledges* or *seales* for the perpetuall establishment of his *glorious Gospel*. According to that in the end of the chapter, where it is said that the *Apostles went forth and preached euery where; the Lord working* *Marc. 16. 10.* *effectually in euery of them, and confirming the word with miracles following*. Thus then you may plainly perceiue how Christ putteth down those tokens, as *temporary pledges* or *seales* of the perpetuall truth of his Gospel: and no *essentiall effects* of the *iustificing faith*. And therefore, if you haue none other word else for your purpose, but that one place of Christ where he telleth vs, that *this kind goeth not forth but by praier and fasting*, the same (you see) will not serue your turne: it being not ment at all of a *iustificing faith*, as hath beene sufficiently shewed before.

Exorcistes.

Howsoeuer you conclude at your pleasure: I will neuer be perswaded, but that, *those tokens* put downe by our sauiour there, they are vndoubtedly, the very *essentiall effects* of a *iustificing faith*.

Orthodoxus.

I conclude not at pleasure concerning this point: neither do I put downe my owne *private opinion*, but, the *publique consent* of many most singular persons, as may further be seene by their following *testimonies*.

First,

Chrysost. in
Math. 17. 20.

First, *Chrysostome* (vpon that seuenteen of *Mathew*) saith plainly thus. Seeing these miraculous signes are not now wrought by the Church in our daies: shall we therefore conclude, that so many of the Christians as cannot possibly doe the like miracles, they are utterly destitute of faith? God forbid we should so hardly censure the deere children of God. The iustifying faith is now present among vs: but, that faith which was called the miraculous faith, is ceased long since.

Sebast. Meyer,
in 1. Cor. cap.
12. 9.

Againe, *Sebastian Meyer*, he saith, it is necessarie we should distinguish this faith of miracles, from the iustifying faith: because of that which our Saviour saith concerning some at the iudgement day, who alleaging for themselves the miraculous faith, shall (notwithstanding the same) be reiectet of Christ.

Bullinger, in
Math. 17. 20.

Bullinger in like maner he writeth thus. Some vnderstand this place of the power of miracles, and doe hold the faith which is spoken of heere, for a particular faith, appertaining to the Apostles themselves: whom especially it behoued to confirme the preaching of the Gospell, by their working of miracles.

Moses Pellach.
Analys. typic.
Math. cap. 17.
20.

Againe, *Moses Pellacherus* vpon the selfesame Scripture, doth make the miraculous faith, an vndoubted efficient cause of expelling the diuell from the possessed childe.

Aretius, in
Math. 17. 20.

Againe, *Aretius*, he telleth vs plainly, that, that which our Saviour speaketh there, of the remoouing of mountaines, and of nothing impossible to them that beleene: it must necessarily be vnderstood of that miraculous faith, whereof the Apostle elsewhere entreateth.

1. Cor. 13. 2.

Iob. Calvin. in
Math. cap. 17.
20.

Master *Calvin*, he saith that our Saviour (in that place) speaketh properly of a particular faith, the which (as occasion requireth) hath from the Lord, it secret motions: and is the same with that whereof the Apostle makes mention saying. If I had all faith, so as I could remooue mountaines out of their places, and haue no loue: I were nothing at all.

Musculus, in
Math. cap. 17.
20.

Pet. Martyr in
loc. com. class. 1.
cap. 8. sect. 14.

Briefly, *Musculus* he writeth thus. The casting out of diuels (whatsoever men thinke) is an action of faith. Howbeit, it would be considered, of what faith the Lord speaketh. For we know there be three kinds of faith. The first is that faith, whereby we beleue things to be such, as they are in the Scriptures propounded vnto vs: as we heare in the Scriptures, that there is but one onely true God, and the same an almightie Creator of all things. This we beleue by the Scriptures: and this faith is proper-

properly called an *historicall faith*. There is another *faith* whereby we beleue the *promises of God*, and do truly apprehend his great mercy and grace in *Iesus Christ*: this properlie is called the *iustifying faith*. The third kind of *faith*, is that, whereby we doe firmly beleue, that there is nothing impossible to God, and whereby also the minde it selfe (by a speciall motion of the spirit of God) is forcible mooued to the powerfull effecting of some admirable matters: and, this is properly called the *faith of miracles*. The first kinde of *faith* is most generall, and reacheth euen to the *reprobates*: in so much as *satan* also himselfe is thought to enioy it, according to that of *Iames*. Thou beleeuest *Lam. 2. 19.* there is one God, thou dost well: the diuels also they beleue and tremble. The second kind of *faith*, is onely that *sauing faith* of *Tit. 1. 1.* the *Adopted sonnes*: by which they are firmly incorporate, & saved in *Christ*. Of this *faith* the *Euangelist* speaketh not heere: neither yet can they that haue this *sauing faith*, effect any *miracles* by vertue thereof. The third kinde of *faith*, is onely a particular *Aug. Marlorat.* *faith*, in some certaine speciall persons: and the same not alwaies in *Math. cap.* in force, but hath her speciall times, and peculiar reasons annexed *17. 20.* vnto her. This kinde of *faith*, may fitly be called a particular, *Ioh. Calvin. in* or singular *faith*: it being the singular gift of the holy Ghost, and *Math. 17. 20.* hauing from thence her singular directions, as the *Apostle* declareth saying, to another is giuen *faith* by the same spirit. The which (without doubt) must in no wise be vnderstood of the *iustifying faith*: because (this being peculiar to some one, or a few) the *iustifying faith*, it belongeth indifferently to all the elect. This miraculous *faith*, it saueith none, nor changerh the minde: neither is any man bettered thereby, the woorth of one haire. (Yea, and it is also eftsloones bestowed vpon manie *Pet. Martyr,* *loc. com. clas. 1.* *cap. 8. sect. 14.* *reprobate persons*, who will say vnto *Christ* in the general iudgement; Lord, Lord, haue we not by thy name prophesied, and by thy name cast out diuels, and by thy name done manie great workes: to whom he will answer, I neuer knew you, depart from me yee workers of iniquitie. Againe (saith the *Apostle*) If I had a *faith*, so as I could remooue mountaines, and haue no loue, I am euen as nothing. *1. Cor. 13. 2.* Of this *faith* our Saviour speaketh in the place you alleage saying. If you had *faith* so much as is a graine of mustard seede, and should say to this mountaine remooue hence to yonder place, it should forthwith obey you. By all these testimonies, it is very apparant, that *Christ* (in that parcell of *Scripture* which you produce

duce for your purpose) speaketh nothing at all of the *instifying faith in Iesu Christ*.

Exorcistes.

Howsoever your selfe doe conclude, and those your contestes may seeme to confirme: those tokens which Christ puts downe in that place, they are (I am sure) the *essentiall signes, or effects of a instifying faith*.

Orthodoxus.

Although (by reason of a selfe conceit) the iudgement of learned *divines* be vnable to ouersway your settled pertinacie concerning this point: yet let the *absurditie* of your owne speech, enforce you (at the least) to forsake such a *palpable error* for shame. For, if the tokens put downe in that place be (indeed and in truth) the *essentiall and ordinarie effects* of a true *instifying faith*, as you would beare vs highly in hand: then surely, this *palpable absurditie* must necessarily ensue so *absurd an assertion*. Namely, that, either there are none (now in these daies of the Gospell) who may truely be said to be *instified*: or that (now at the least) we haue the *true instifying faith* in another edition, quite differing from that which was then in the *primitive Church*. For, verie certeine I am, that, no *Christians* now (how holie soeuer) are able (by the onely efficacie of their *instifying faith*) to driue out a spirit or dwell in any possessed: howsoever your selfe durst so *boldly*, (I will not say *blindly*) adventure vpon such a *woonderfull worke*.

Exorcistes.

Sir, you doe ouer grossly abuse me with *girding quippes*: I would you knew it, I did not *blindly* undertake that *admirable enterprize*, as your selfe doth *bluntly* imagine.

Orthodoxus.

My *imaginations* herein are nothing so *blunt*, as the *bluntnes of your cause* doth require. For, if the vndertaking of such an *admirable enterprize*, without some apparant *directions* and warrant from the word, be but a walking in darkenes, yea, a verie desperate, and a *blinde rushing* vpon the worke it selfe: then I hope I do not grossly abuse you with *girding quippes*, because it is lawfull to call *darkenes, darkenes*. But your selfe did vndertake that *admirable enterprize*, without any apparant *directions*, or warrant at all from the worde, as hath beene sufficiently declared, and therefore you rushed but *blindly* vpon that

that woonderfull worke. So then, (the premisses you see being duly considered) you are now enforced perforce to confesse, that, either you draue forth no diuell at all from the yoongman at Mahgniton: or that else, you draue him forth (at the least) by the onely meanes of a *miraculous faith*. Howbeit, the *miraculous faith* you may at no hand auouch in that action: because you *disclaimed* the same but euen now, as a thing *ceased long since*.

Exorcistes.

Not so. I onely affirmed, that the *miraculous faith*, it was thought (of some) to be *ceased long since*: but told you not what opinion I hold my owne selfe, concerning that matter.

Orthodoxus.

Are you *opinionate* then concerning this point? Let vs heare (I beseech you) your *proper opinion*: and tell vs without anie doubling, whether you hold for certeine, that the *miraculous faith* is yet still continued in these daies of the Gospel?

Exorcistes.

If I auouch the continuance thereof, it is no *heresie* I hope.

Orthodoxus.

A man (by the course of your speech) may giue a shroud gesse concerning the length of your foote. Howbeit, the night is farre spent, and I am ouer wearie to hold out the *controuersie* without a *breathing fitte* at the least. Let vs therefore breake off for a little short space: and then set vpon it afreih. For, I am vnwilling to giue ouer the conference now, before the matters be brought to some better perfection.

Lycanthropus.

Gods name be blessed for your Christian care in doing vs good: and we willingly yeeld to your motion.

Orthodoxus.

Arise then, & let vs go walke a turne or two in my parlour.

Philologus.

We attend on your person.

The end of the ninth Dialogue.



The tenth Dialogue.

THE ARGUMENT.

Whether a miraculous faith (apprehending the power of God, for the powerfull expelling of Diuels) be yet still continued? What a true miracle is? And whether the working of miracles, be now fully determined in the Churches of Christ?

The speakers names.

PHILOLOGVS.

LYCANTHROPVS.

PNEVMATOMACHVS.

PHYSIOLOGVS.

ORTHODOXVS.

EXORCISTES.

Orthodoxus.

A *Pennie-woorth of ease*, I perceiue is woorth a pennie: Oh how this *little recreation* hath reuiued my *wearied spirits*? Do not you also, verie *sensiblie* perceiue the self-same effect in your selues?

Physiologus.

Yes sir, blessed be God for the same. For my owne part, I feele my selfe as liuely in bodie, as sharpe in conceit, yea, and as fit for the conference, as I was at the first beginning.

Lycanthropus.

The same I dare say for my selfe and the rest.

Orthodoxus.

Let vs then go roundly to worke. Come on *Exorcistes*, tell vs in good sadnes, doe you hold it for certaine, that the *miraculous faith*, is yet still continued in these daies of the Gospell?

Exorcistes.

What *reason* haue you to imagine the contrarie?

Orthodoxus.

What *reason*? I will giue you one *reason* (for this once) in stead of a thousand, thus. The *working of miracles* is ceased long since: and therefore also the *miraculous faith*.

Exorcistes.

Why sir? to remooue the *diuell* by *prayer and fasting* is no

Physic

Physiologus.

Maister Orthodoxus, doe rest you a little, and let me argue this point. Come on Exorcistes: and answer directly. Is the driving out of devils by prayer and fasting, no miracle I pray you?

Exorcistes.

It is no miracle at all.

Physiologus.

Well, then I perceiue, we are of necessitie enforced to declare plainly vnto you, first, what a miracle is, with the sundrie kinds of miracles: and then next, we will exactly consider of your action at Mahgnetton, to see, whether the same (pretended to be done by your selfe as it was) may truly be termed a miracle, in any respect?

Lycanthropus.

I pray you proceed in your purposed course.

Physiologus.

With very good will. Wherein first, for the word (miracle) it selfe, we haue to consider, that, that thing which we commonly account a miracle, is named of the Hebrewes (niphlab) I meane, a most admirable or, a merueilous matter. Or rather (niphleath) if you will: that is, a woonder quite hid from our eyes. And therefore, all those obscure and admirable matters which do highly surmount the reach of our reason: they are commonly called (niphleath) that is, very strange and admirable actions. Or rather (niphleath) I meane, such hidden, and such secrete occurrences, as cannot possibly be conceiued by the narrow compasse of our common, and naturall sense. They do fitly proceed from the radicall word (palab) or (niplab) which is as much to say, as, to be vailed, obscured, quite hidden, difficult, and very highly surmounting the shallow reach of our reason. Because, euery miraculous action, is alwaies some such kind of matter, as is ouer much vailed, obscured, hidden, and difficult, beyond our common capacity: yea, and such an unwonted occurrent, as seemeth most admirable, and very hard in our present apprehension. In like manner, the Gretians, they entitle it (thauma) that is a merueile, or woonder. And, it cometh of the verbe (thaumazo) which signifieth to admire, to merueile, or woonder. The latines, they call it miraculum, quasi oculi mirum, the woonder of the eye, for that it seemeth a merueile in euery mans eyes: and therefore, they do

נִפְלָא
Psal. 139. 14.

נִפְלָא
Psal. 118. 23.

נִפְלָא
Exod. 34. 10.

נִפְלָא
Iob. 37. 16.

נִפְלָא
Iob. 37. 16.

θαύμα, & το
το θαύμαζω

Miraculum, q.
oculi mirum.

Prodigium,
portentum,
monstrum.

A miracle,
What it is?

The efficient
cause.

The materiall
cause.

The finall
cause.

oftentimes expound it, a *prodigious*, a *monstrous*, or, an *admirable matter*, for that the Lord by such an *unwonted meanes*, doth extraordinarily foreshew some *admirable accident*, quite contrary to the *accustomed order of nature* her selfe. So then, by all the *premisses* it is verie apparant what a *miracle* is. Namely, it is by the extraordinary working power of the Lord, some such *unaccustomed action*, as verie highly surmounteth the whole faculty of *euerie created nature*: and is therefore thus *admirable effected*, to the end it might the rather affect the beholders with an *admiration thereof*, & might the more certainly confirme their faith in the truth of the words. In this definition we may easily discern all the *essentiall causes of myracles*. For first, the *efficient cause* of euerie such *admirable action*, is an *extraordinarie working power of the Lord*. The *materiall cause*, are all those *admirable actions themselves*. The *formall cause*, is the *unaccustomed maner of effecting those actions*. The *finall cause*, is partly to affect the beholders with some serious admiration concerning the *omnipotent power, and wisdom of God*: and partly, to confirme their faith in the truth of the words. By all which you may plainly perceiue what a *miracle* is.

Lycanthropus.

Verie true: but, what be the *sundrie kindes of miracles*?

Physiologus.

They are those *variable and differing sorts of admirable actions*: which both may be, and are *dinersly discerned*, according to their diuers and *sundrie conditions*. And these *sundrie sorts of miracles*, are twofold: namely, either *true*, or *false miracles*.

Two kinds of
miracles.

Philologus.

Which are the *true miracles*?

Physiologus.

A true miracle,
what?

They are all those *admirable actions whatsoeuer*, which (both for their *matter and forme*) are rightly and *truely effected*: and which also, are wholie directed to their certaine *determined ends*, namely, the *glorie of God*, and *credit of his glorious Gospel*. And, such are all those *admirable actions* (how *sielie soeuer* in shew) which were *miraculously accomplished*, either *immediately by the Lord alone*: or *mediately at least, by his extraordinarie ministers*.

Pneuma-

Which are the false miracles?

Physiologus.

They are all those admirable matters in shew, which either are not (*indeed and in truth*) the selfesame thing they seeme to portend: or which else are effected, not by any supernaturall power surmounting the reach of our reason, but, by some such naturall facultie of nature herselfe, as is hidden and secret from the present apprehension of those that behold the same. Yea, and which also are eftsoones directed to some such special purpose, or sinister end, as is directly opposite to the glorie of God, and the truth of the Gospell. These later sorts of miraculous actions (how admirable soeuer in sensible appearance) they may without any extraordinarie helpe of the Lord, be easily effected by Angels, by diuels, and expert persons: euen onely thorough some hidden facultie of nature her selfe three manner of waies.

A false miracle, what?

False miracles may be effected three manner of waies.

1. For first, verie certaine it is, that Angels, diuels, and men (expert in naturall philosophie) hauing a deepe insight into the hidden secrets of nature: and being thoroughly experienced in the powers thereof: they may and can easily apply those saide natural powers, to some such perexisting matter, as hath in it selfe, a naturall disposition to euerie such action intended. For, from the naturall coniunction of some such perexisting matter with some proffered efficient, there will euen naturally succeed, some such vndoubted effects, as the partie (procuring such naturall coniunction) propounded before. Yea, and those also vpon the sudden, and beyond the expectation of all the beholders thereof: which doth eftsoones enforce them to admire at such rare, and vnwoonted euents. For, the diuell himselfe, as also, those experienced persons in natures secrets, they doe verie well know, that frogs, wormes, yea, and also some serpents, are easily engendered of some putrified matter perexisting in nature: especially, if there be added to euerie such putrified matter, and of heat, by such certaine degrees as is correspondent thereto. Now then, this the foresaid coniointing of putrified matter, an active heat together, being not verie difficult for diuels, and for cogging companions to effect if they please: they therefore eftsoones doe attempt the timely effecting thereof, and all to circumuent and deceiue the beholders themselves. Euen as did Iannes and

Aug. de triu. lib. 3.

Iambres, the Egyptian forcerers: if *Augustines* iudgement be adiudged *Canonicall*.

*Philosophus, de
som. & vigil.
lib.*

2 Secondly, the *dinell* himselfe, and so many besides as haue any insight at all into the *secrets of nature*, they doe very well know, that some sodaine *commotion* of the *naturall spirits*, of *bloud*, and of *humours*, do mightily *disturbe* and *distemper* the *bodies* of men. Inasmuch as the *imaginations*, the *formes*, and *representations* of things raised vp and conserued in those selfesame *commotions*: are eftsoones exhibited to the *phantasie* or *imaginative facultie*, at the verie same instant the *commotion* was made, yea, and eftsoones also, euen in that selfesame *manner* and *order* wherein it pleaseth the *disturber of our spirits and humours* to conuaie those selfesame *representations*. By which said *meanes* verie many and sundrie *visions* do foorthwith appeere to the *phantasie*: as we may plainly perceiue in so many as are fearefully affected with *Phrenesies*. Yea, and (which more is) the matter it selfe may be brought to such issue, as those selfesame *representations* which are inwardly conserued in the *imaginative facultie*: they may, and are eftsoones *recalled* to the *externall senses* themselves. In so much as the *partie* (preposterously affected therewith) doth verie *strongly imagine* that he vndoubtedly *beholdeth* those selfesame things with his *eyes*, which were apprehended before, in the *phantasie*, *imagination*, or *common sense*, and are conuersant wholly therewith: whereas (in deed and in truth) there was neuer any such *matter* existing *essentially* in outward appearance.

*Magister sen-
tent. lib. 2. dist.
7. fol. 87.*

3. Lastly, many like *admirable matters* may verie easily, and (as it were) with a trice, be foorthwith effected both by *dinells* and by *cogging companions*: either by the *assistance* of some *precompact confederacie*, or through the onely *supply* of some *local motion*. Wherein (partly by *watchwords*, and partly also by the *present exchange of one thing for another*) many *admirable actions* (in an outward *sensible seeming*, and by a *nimble conueyance*) both may be, and are eftsoones effected by *seducing make-shifts*, and *juggling mates*.

*Hæc autem om-
nia, ratione no-
stri, vel natura-
lis, ap-
pellantur mira-
cula.*

Now then, all these the fore-named *sundrie manners of working* many *admirable matters* in outward *shew*: how *strange* soeuer they seeme to the *beholders* themselves, they are simply no *miracles* at all: howsoeuer (respecting our shallow *reasons*, and stunted *iudgements*) it pleaseth the Lord eftsoones to entitle them so in the sacred *scrip-
tures*.

Exorcistes. Come on therefore *Exorcistes*, now that you haue sufficiently heard what a *miracle* is, as also of the sundrie sorts of *miracles*: doe tell me with whether of both these sorts of *miracles* afore said, you do range your supposed admirable *action* wrought at *Mahanniton*? I meane, whether we must esteeme the same a *true*, or *false miracle*? A *true miracle* you may not affirme it to be: both because the same is vtterly destitute of all those the former *essentiall causes of miracles*, and for that, no such thing at all was euer effected, as hath beene, and shall be shewed at large. Againe, a *false miracle* (I beleeeue) you will neuer auouch it to be: for feare of being forthwith concluded some such cunning *Impostor*, as hath (only by iuggling sleights and false *legerdemaines*) a long time bewitched the minds of the *simple*.

Applicatio pra-
missorum, ad
praesens nego-
tium.
Act 8.9.
1 Cor. 11.3.
Gal. 3.1.

Exorcistes.

I account it no *miracle* in any respect. And surely, if your selfe, or any other haue conceiued thereof, as of a *miracle*, and thereupon also haue thought hardly vpon it, for that the *miraculous actions* are thought to be ceased: you are therein (by your patience) verie deeply deceiued.

See M. Darel's
Apolog. pag. 32.

Physiologus.

Why sir? is not the driuing out of *Diuels* a *miracle*?

Exorcistes.

In deed, to cast out *diuels* by a *commanding word* so as one no sooner commaundeth the *spirit* to goe out, but forthwith he departeth, as *Christ* and his *Apostles* did: this I confesse, is not onely a *miracle*, but of them the greatest. Howbeit, by meanes of *prayer* and *fasting* to driue out *Satan*, or rather, to entreat *Christ* (to whom all power is giuen in heauen and in earth) to cast forth *Satan*: is no *miracle* at all.

See M. Darel's
Apolog. pag. 32.

Physiologus.

And, why so I beseech you?

Exorcistes.

Because of the *meanes* that is vsed. For, whatsoeuer is brought to passe by *meanes*, that same is no *miracle* (because of that saide *meanes*) be it neuer so woonderfull: as might be shewed (but for breuities sake) by a thousand *instances*.

See M. Darel's
Apolog. pag. 33.

Physiologus.

You are either a great friend vnto *breuitie*: or *breuitie* a good *shelter* to your wether-shaken cause at the least. Notwith-

standing, for that you go about (by a bare pretence of *meanes*) to make a mere *nullity* in many *miraculous actions*, as shalbe shewed hereafter: this I must be bold to tel you (as it were) by the way, that either I wholly mistake your meaning, or, your selfe do vtter you wot not what. For, if by the word (*meanes*) you vnderstand such a *meanes*, as hath essentially in it owne selfe, some energetical force, either *naturally*, or *artificially*, for the orderly effecting of *matters*: namely, such a *meanes* as hath in it selfe *naturally* some naturall *consonancy* concerning the *action* intended (as hath naturall foode, for the orderly conseruation of our *naturall being*) or if otherwaies, you vnderstand such an *artificiall meanes*, as hath in it selfe *artificially*, an apt *correspondency* vnto the purposed businesse (as hath the *carpenters axe*, to the hewing and squaring of *logs*) then you say true. Because, any thing effected by such *essentiall meanes*, hath in it selfe no extraordinary or *supernaturall power*, (how admirable soeuer in it selfe) but is *ordinarily* effected by mere *naturall*, or *artificiall meanes* at the least: and therefore, howsoeuer a *woonder*, yet no *miracle* in any respect. Howbeit if by the word (*meanes*) you vnderstand some such supposed *phantasticall meanes* as, neither *naturally*, nor *artificially* hath in it selfe any *ability, disposition, or aptnesse* at all to any such *action* intended, as are all *created*, or mere *naturall meanes* whatsoeuer, to euery of those *extraordinary* and *supernaturall actions* which wholly concerne the powerfull expelling of *spirits* and *diuels*: then, this your speech (respecting especially the *point of our question*) is too absurd and fencelesse. Neither shall you euer be able (though you set *breuity* aside for the present, and take what leasure best liketh your selfe) to giue vs herein, so much as one onely true *instance*, out of all those your pretended *thousand instances*, whereof you so brauely vaunted before.

Exorcistes.

You goe about I perceiue, very sleightly to ouerslip the maine point of my argument: by this your cunning new-coined *distinction of meanes*.

Physiologus.

Nothing lesse I assure you. And therefore (seing you are so resolute) do frame your owne *argument*: that you may forthwith receiue an *answere directly vnto it*.

Exorcistes.

Exorcistes.

I frame it thus. Whatsoever is brought to passe by *meanes*, See M. Darel's that is no *miracle*. But, the driving out of *diuels* by *praier* and *fasting*, is brought to passe by *meanes*: therefore, the driving out of *diuels* by *praier* and *fasting*, is no *miracle*. Apolog. pag. 33.

Physiologus.

First, make plaine the *ambiguous terme* (*meanes*) in your *maior proposition*: and tel me plainly, whether you vnderstand thereby, any such *essentiall meanes*, as, either *naturally*, or *artificially* at least, hath in it selfe, some *energeticall force*, for the powerfull expelling of *spirits* and *diuels*.

Exorcistes.

I vnderstand not any such *essentiall meanes* at all: but such a *meanes* rather, as doth *accidentally* befall the *action* entended: that selfesame *accidentall meanes*, not hauing any further force in it selfe for expelling the *diuel*, then please the *Lord* to blesse it withall.

Physiologus.

This then I dare tel you for truth: that, your *assumption* is vtterly false. For, the powerfull expelling of *spirits* and *diuels*, was neuer effected by any such *meanes*, but, by the onely *supernaturall power of the Lord*, as hath been sufficiently prooued long since: and therefore, euery such *action* (notwithstanding your often pretended *meanes of praier and fasting*) must needs be a *miracle*.

Exorcistes.

Nay sir, when *satan* is cast out by *praier* and *fasting*, the whole *church*, or any member thereof, it worketh no *miracle*: because, she cannot (in vsing the *meanes*) be assured to preuaile. For, although the *assurance* is, and may be great in this *case*: yet, we cannot be sure that the *party* shalbe deliuered, the *meanes* beeing used: because, *God* is at liberty, to blesse the *meanes* he hath appointed to this ende: or to withhold his blessing from it. And, in this *latter case*: what will any *meanes* profit or preuaile? See M. Darel's Apolog. pag. 33. See M. Darel's Doct. in pag. 59.

Physiologus.

Your *minde* (it shoud seeme) is mightily amazed with the matter in question: your *speeches* they are so fearefully distracted among themselves. For the *assurance* (you say) is very great in this *case*: and yet, you cannot be assured of the *parties*

The Temb Dialogue.

deliuerance. Because, the whole successe of that busines, doth wholie depend vpon the *great blessing of God*: without which the *meanes* cannot possiblie preuaile, or profit in any respect. Oh, heere are crowded vp closely together, an huge company of *crazie conclusions*: the one of them proffering the *cannizado*, or *counterchecke* directly vnto the other. Insomuch, as if they be not al bound the sooner vnto the *good behauiour*: some *blondie massacre* will vndoubtedly fall foorth among themselves. But goe to: what if your saide *meanes* should be *blessed of God*? My meaning is this; What if the *Lord*, even at your *praier* and *fasting* be entreated to driue foorth a *diuell*? Were that worke, thus effected (as you fondly imagine) by *meanes*: no *miraculous action* at all?

Exorcistes.

See M. Darel's Apolog. pag. 33. It is then, *mirandum*, *non miraculum*: that is, a woonderful worke, but not a woonder.

Physiologus.

Oh, then I percciue, the verie period of time is now plainly expired: wherein that *old verse* must needes be fulfilled, which saith:

Miranda canunt, at non credenda Poeta.-----

The Poets many woonders sing:

Which are not woorth the crediting.

For, tell me I pray you, whether you account this your newe coined distinction of *mirandum*, and *miraculum*: as a sound, and a currant distinction?

Exorcistes.

Yea, why not? It being the very same which the holy *Ghost* obserueth in sundry places of *Scripture*: where he putterh downe these two distinct words, namely, *signes*, and *woonders*. By *signes* he vnderstandeth all those *miraculous actions* whatsoever, which are called *miracula*: and by *woonders* he meanneth all those *admirable matters*, which, in an onely regard of their great vnwoontednes, are fitly termed *miranda*.

Physiologus.

This new-coyned *Logicke*, or rather, this coie-kinde of distinguishing causes, you haue learned I percciue from myce mistres *Merchant*: who (with as great probability of reason) hath tolde vs long since, that *Pepper is hot in operation, and colde in working*. Making operation and working, the diuisent members of

of her pepper in sale: as you make your woonderfull worke, and your woonder, the severall kindes of admirable matters, and, all this, to manage (if possible it might be) your woonderles woonder wrought at Mahgnitton.

And thus you would cunningly cast a myste if you could before the eyes of the simple: to make them beleue, that a woonderfull worke were no woonder at all, and that no woonder at all were a woonderfull worke. And so, it commeth eftsoones to passe (especially among such as are desirous of novelties) that, signes and woonders must be esteemed, either as true woonders, or no woonders at all, whensoever, and so oft as it pleaseth your selfe to make of a woonderlesse woonder, a woonder of woonders.

Howbeit, because this new phantasied distinction of signes & woonders, is become (at this present) the fairest flower in your garden, to furnish forth your faint-hearted cause: it shall not be amisse first to put downe the verie true meaning of those two severall wordes: and then next, to lay open your palpable impudencie, in so grolle abusing the same, to serue your turne.

Lycanthropus.

I pray you proceed in your purpose.

Physiologus.

Content. First therefore (for signes and woonders) the Hebrewes, they haue vsually *Oth*, and *mopeth*, sauing, that eftsoones for the word *Oth*, they do vse the word *Lanas*, which signifieth a signe, or a banner set vp for a token, as in sundrie places of Scripture it is verie apparant.

By the worde *Oth*, they vnderstand such a signe as portendeth some rare matter to come, or rather a woonder, whose prediction is hard at hand. It springeth from the radicall verbe, *Athath*, which is as much to say, as to come speedily, to make haste, or to runne: because euery miraculous action, (surmounting the ordinarie course of nature, and comming to passe beyond the common expectation of people) is eftsoones in place as it were on the sodaine, and within the beholders view before they begin to imagine thereof, as we may plainly perceiue by the verie vse of the word it selfe, in sundrie places.

Againe, by the word *Mopeth*, they vnderstand some prodigious or seldome seene thing, some vnwoonted, or perswasorie matter,

Exod. 7.3.

Exod. 11.9.10.

Deut. 13.1.2.

ter,

Numb. 31.9.10.

and 26.10.

Psal. 74.4.

Isa. 13.2.

and 30.17.

וּלְ

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Exod. 4.8.

Deut. 13.1.2.

1 Chro. 16.12.

Psal. 105.5.

1. Chro. 16. 12.

Exo. 12. 6. 11.

Isa. 2. 30.

רמב

ex רמב

Cognitionem
habet cum.

רמב.

i. persuasit, vt

Gen. 9. 27.

R. D. Kimbi.

Pagnin. in the-
sauro sancte
lingua.

ter, yea, or some such *perswasible signe*, as verie easily procureth credit with all the beholders. It comes of the worde *iapbab*, and hath an affinitye with *pathab*, which signifieth to *perswade*, or *entice*: because, euerie such admirable matter (how vnwoonted soeuer) it hath in it selfe such a *perswading*: or an *entycing power as preuaileth with men*. And, hereof it came to passe that the third sonne of *Noah*, verie fitly was named *Iapheth*, for that he and all his posteritie (by the admirable promises put downe in the *Gospel*) were so easilie *perswaded* or *enticed* to dwell in the tents of *Shem*, vnto whom the *Sauour* was promised. The which dwelling with *Shem*, may fitly be called *Mopeth*, that is, a *woonderfull matter*: by reason of that *woonderfull effect* which it wrought vpon *Iapheth*, and all his posteritie. These two wordes (*Oth* and *Mopeth*) do differ the one from the other, in this, namely, for that the word *Oth*, is vsed in many places where the worde *Mopeth* may not be vsed: because *Mopeth*, it euermore respecteth the *effect* or the *end*, which is to *procure an admiration with men*: and therefore it is verie apparant, that a *woonder* (respecting especially the beholders themselues) is no lesse admirable, then a *woondrous worke*: howsoeuer it pleaseth your selfe to *distinguish* the one from the other.

Exorcistes.

Not I, but, the *bolie Ghost* doth distinguish them so, in sundrie places, especially in *Deuteronomie*: where he putteth downe *signes* and *woonders*, *distinctly*. Vnderstanding by *signes*, such *miraculous actions* as are onely effected by the *supernaturall* or *commanding power* of the *Lord*: and by *woonders*, such *strange operations* as do (for their strangenes) make men to admire, albeit not wrought by anie *supernaturall*, but onely by *naturall meanes*. These latter, they may (for their strangenes) be fitly called a *woonder*, but, no *woondrous worke*: because, they be effected by meere *naturall meanes*, and so my distinction (you may see) it is currant.

Physiologus.

Were you not shameles, you would blush for very shame, thus shamelesly to brand the *bolie Ghost* with a lie, and all to vphold your *Legerdemaines*: which cannot possiblie stande of themselues, but must needes be vnderpropped eftsloones with *lying distinctions*.

For,

For, whereas you would make *signes* and *woonders*, two distinct or severall matters, becaule of the *disjunctive particle* (or) put downe in the *text*, and thereupon would haue vs imagine that by (*signes*) are ment *miracles*, and by (*woonders*) is vnderstood a *woonder* forsooth, but no *woondrous worke*: may it please you to consider a little better with your selfe, how that the holy Ghost (in that place) doth vse those selfesame two words, not as severall matters distinct in themselves, but rather, as meere *Synonyma*, that is, words of one and the selfesame signification, exegetically put downe, the one to explaine, or expresse the other, according to that in the *Psalm*, where the Prophet saith thus: Remember the maruellous workes which the Lord hath done: his woonders, and the iudgements of his mouth. *Psalm. 105. 5.* Putting downe the *woonders* and *iudgements* of his mouth, to shew what he meant by the *maruellous workes* rehearsed before. As if he should say thus, would you willingly know what I meane by the *miraculous* or *maruellous workes* of the Lord? I meane, althoſe his *woonders* and *iudgements*, which (so expreſſy and after ſuch a ſpeaking manner) doe declare his *extraordinarie working power*: to the great *admiration* and *woonder* of all the beholders thereof.

Howbeit, becauſe the *disjunctive particle* (or) is ſo pretious a pearle in your eies, what ſay you to that place in *Exodus*, where the verie ſelfesame words are expreſſy put downe to the ſelfesame purpoſe with that in *Deuteronomie*; albeit not *diſjunctively*, but rather *copulatively* thus. And I will multiply, *eth-othai, veeth-mothi*: that is, my *signes* and my *woonders*. *Exod. 7. 3.* Here the holy Ghost, he vſeth (you ſee) the *copulative* (and) and not the *disjunctive particle* (or) and yet, to one and the ſelfe purpoſe with the *text* you inſiſt vpon: which plainly declarerh, that *signes* and *woonders*, they are no ſuch ſeverall matters distinct in themſelues, but were *synonyma*, the one put downe to expreſſe the other. *Exorcistes.*

If *signes* and *woonders* be mere *synonyma*, and indifferently put downe for a *miracle*, then *Dauid* (it ſhould ſeeme) he became a *miracle*, eſpecially then, when he was reputed the *woonder* of men, according to his owne teſtimony: telling vs plainly, that he became a *monster vnto many*, which (by your *Psalm. 71. 7.* expoſition) muſt be vnderſtood a *miracle* to many. Howbeit, the purpoſe of *Dauid*, was only to expreſſe his preſent diſtreſſed

אֶת-אֹתָי
וְאֶת-מוֹתִי

sed estate; by the word *mopeth* declaring plainly vnto vs, that he was no lesse abhorred of wicked men, then if he had been a *monster in nature*. By the which it is very apparant, that something may truely be termed a *woonder*: and yet, the same no *woondrous work*.

Physiologus.

You doe very absurdly abuse the word *mopeth* it selfe: and most grolly mistake the true meaning of *David* in that portion of *scripture*. For first, the word *mopeth* there, it doth not necessarily conclude, that *David* was simply a *monster*: but rather, it noteth vnto vs, that he was generally reputed with many, as an *admirable signe*, or *token* of the extraordinary care of God towards all the chosen in *Christ*. And, so much, the letter (*Memph*) prefixed before *mopeth*, and making it *kemopeth*: very plainly importeth vnto vs. For, that letter, it is (as euery one knoweth right well) a *letter of similitude*, or *likenesse*: and therefore, it must be translated, in like sort, euen as, euen so, as it were, in like manner, and so forth. Whereupon you may plainly perceiue (if you please) that, the reading, it ought to be thus. *I became (as it had been) a miraculous signe, or token to many*. Not that the prophet was simply so, but rather, esteemed so; yea, such a one in respect, and after a sort. Neither was it the purpose of *David* (in that place) to make any mention at all, of any his present distressed estate: but rather, to expresse the *admirable mercies of God*, concerning his extraordinary working power, in so miraculously protecting the person and state of *David*. As, if he should say. O Lord, thou hast with such faithfulness and truth, preserved thy poor servant from time to time, that, very many (in an onely consideration of my miraculous deliuerances) doe not onely admire at thy extraordinary power in protecting my person: but (which more is) they are mightily mooued (by the example of thy manifold mercies in me) to depend altogether vpon thy wonderfull providence. That this is the true meaning of the word *mopeth* there, not onely the verie coherence of that *scripture* it selfe, but also the other like places where that selfesame word is purposefully applied to any mans person, doth plainly declare. Howbeit, if by the word *mopeth* we must necessarily vnderstand a bare woonder forsooth, but no woondrous worke: doe shew me your opinion concerning another text in *Ioel*. Where the Lord saith he will shew woonders in the beauens and in the earth, bloud, fire,

כמפ.

nam, מ, est littera similitudinis.

Et exponitur, perinde, sicut, quasi, velat, veluti, ut, ita, sic, &c.

Non simpliciter sed secundum quid.

Titelman. in Elucidat psalm.

Psalm. 70. 8.

Tremel. in

Psalm. 71. 7.

annotat. 7.

Ezech. 12. 6. 11.

Joel. 2. 30. 31.

fire, and pillars of smoake. The sunne shall be turned into darkenes, and the moone into bloud, before the great day of the Lord come. Doe tell me I beseech you, whether these woonders in heaven and in earth, this bloud, this fire, these pillars of smoake: whether I say, this turning of the sunne into darkenes, and the moone into bloud, are not euerie of them to be esteemed verie woondrous workes? I hope you dare not, verie certaine I am, you may not denie them for such: and yet the holy Ghost (notwithstanding this your new-coyned distinction) he vseth the verie selfe same word *mopeth*, which you simply translate a wonder, but no woondrous worke, saying thus. I will shew *mopethim*, that is, מפתים woonders in heaven and in earth.

Moreouer, whereas the Lord in *Ezechiel* obserueth the verie selfesame word *mopeth*, which you simply esteeme as a wonder, but not a woondrous worke: the verie purpose and coherence of that scripture it selfe, verie plainly declareth, that it may not (especially in that place) be wel translated a wonder: but rather, a foreshewing signe or token of *Israels* captiuitie among the *Caldeans*, saying thus: I haue constituted or ordeyned thee, *ki-mopeth nethattiack lebeth Israell*: that is to say, a foreshewing signe or token to the house of *Israel*. And a little after in the eleuenth verse, thus, say thou vnto them, *emor ani mopetbkem*: that is, I am your foreshewing signe or token: as I haue done, so shall it be done vnto them, they shall goe into bondage and captiuitie. By all the premisses then it is verie apparant, that those two words (*signes* and *woonders*) which your selfe would seeme to distinguish: they are not (throughout the olde testament) put downe (concerning this question) for any such seuerall matters distinct in themselves, but rather, as *synonyms*, and the one to expresse the other.

Licanthropus.

But, how are they vsed in the new Testament?

Physiologus.

Euen as before in the olde. For else, either the holie Ghost should be contrarie to himselfe: or that which we concluded before is vtterly false. And therefore, for the *Hebrew* wordes *Oth*, and *Mopeth*: the *Gretians* in the new Testament (for the most part) they vse *Semeion* and *Teras*, that is, *signes* and *woonders* miraculoullie effected by the extraordinarie power of the Lord.

Although,

Although, I denie not, but that now & then they vse other wordes *equivalent* with those, as did also the *Hebrewes* before them. For so it appeereth in *Luke*, that after the curing of the *palsie sicke*, the people with a woonderfull amazednes cried out, and saide: *doubtlesse we haue seene Paradoxa*, this daie: vsing (insteede of those other we named before) *Paradoxa*: which worde, the vulgar tranllateth *mirabilia*, *Erasmus incredibilia*, *Tremellius prodigia*, *Pagnine*, *Beza*, and *Montanus*, *inopinata*, that is, *woondrous*, *incredible*, *strange*, and *unlooked for* things, or things beyond our common expectation.

μαρδοχα.
Luc. 5. 26.

Σαυμωνα.
Math. 21. 15.

Marc. 12. 11.
Ioh. 9. 30.
Apo. 15. 1. 3.

Againe, they vse oftsoones also, the worde *Thaumaston*, as appeereth especially in *Mathew*; where (after the admirable curing of the *blinde*, and the *lame* in the temple) it is said of the high *Priestes* and *Scribes*, that when they behelde *Thaumasta* which some enterpret *mirabilia*, some *miranda*; I meane, the great *maruels* and *woonders* which *Iesus* did) they were highly offended. The like vse of this worde appeereth elsewhere in fundrie places of *Scripture*.

σημειον.
Mat. 12. 38. 39.
Luc. 8. 11. 12.
Luc. 11. 16. 29.
Ioh. 4. 48.
της ας.
Math. 24. 24.
Marc. 13. 22.
Ioh. 4. 48.
Αει. 2. 43.
4. 30. 5.
12. 6. 8. 9.
7. 36. 15. 12.
2. Cor. 12. 12.

Thus then the holie *Ghost* (you see) he vseth for this matter, such varietie of words as seemeth best to his wisdom: although for the most part he putteth down *Seimeion*, & *Teras*, as I told you before. And, by *Seimeion*, he vnderstandeth especially, all those *foreshewing signes or tokens*, which are by the onely *miraculous power of the Lord effected*: as verie plainly appeareth throughout the whole *Bible*. But by the word (*Teras*) he doth more peculiarly expresse all those *admirable matters* of the mightie *Iehouah*, which do sodainely procure *admiration* with men: as may verie euidently be seene in euerie *Scripture*, where the said word is in vse.

By all which it is verie appant, that the *Grecians* also (howsoeuer in the *new Testament*, they vse seuerall wordes concerning this question) they do vnderstand thereby, no such *seuerall matters*, as are essentially distinct in themselves: but rather all those *miraculous actions* which are entirely accomplished by an *extraordinarie, or supernaturall power of the Lord*.

Exorcistes.

Howsoeuer you frame *expositions* to fitte your owne turne, the holie *Ghost*, he knoweth best how to enterpret himselfe: who telleth vs plainly in the second of the *Hebrewes*, that, *God gaue testimonie to the Gospell, both by signes, and woonders,*
and

Heb. 2. 3. 4.

and by diuers miracles. In which place, either he doth plainly distinguish miracles from signes and woonders: or else he makes but a needlesse tautologie at the least, which were absurd to auouch. And therefore, my former distinction of woonders, and woonderous workes (by this portion of Scripture) is canonized currant.

Physiologus.

See how vainely you vaunt of a triumph, before any stroke be stricken, concerning the sense of that Scripture. For, whereas you are in verie great hope, thereby, either to confirme your newfound distinction, or to taint the holie Ghost at the least, with a needlesse tautologie, I meane with an idle repetiti- ταυτολογία, i.
iteratio, tradu-
ctio: eiusdem
verbi, aut ser-
monis repetitio.
on of one, and the selfesame matter: you do therein, first of all, verie fondly bewray your intollerable pride: who (rather then you would submit to the truth) are not ashamed at all, verie insolently to schoole the holy Ghost, concerning the right vse of a Tautologie.

Howbeit, as Tautologies are verie frequent and ordinarie 2. Sam. 18. 33.
Psalm. 2. 3. 4.
Ezech. 7. 2. 3. 4.
5. 6. 7. 8. 9. 10.
Dan. 9. 19.
throughout the whole Scriptures: so are they not needlesse, or idle, as your selfe doth idly imagine. No, they are rather a more euident demonstration, that the matter it selfe, so declared by them, is the more constantly confirmed vnto vs: according to the testimonie of the patriarke Ioseph. Who, directly Gen. 41. 25. 32.
told Pharaoh, that his double dreames, did both of them tende to one end: and that therefore, his saide dreame, it was the second time doubled, because the matter it selfe foreshewed thereby, was certainly establisht by God. So surely, in that place to the Hebrewes, the often repetition of miracles by those seuerall termes of signes, of woonders, and of sundrie powers, it is no needlesse Tautologie, as you do triflingly tell vs: but rather a most necessarie doubling, and trebling of the matter it selfe by those selfesame termes, to the end, that the newly taught Gospell confirmed thereby, might the more firmly be testified vnto vs, according to the good purpose of God. And therefore, this place to the Hebrewes is so farre of from proouing your distinction a currant distinction: as it rather confoundeth the same.

Notwithstanding, if you will in no wise be perswaded, but that (howsoeuer) some difference there is concerning those seuerall words: this then I must tell you for further truth, that, there

Job. Calvin, in

Heb. 2. 3. 4.

Theod. Beza, in
annat. ad

Heb. 2. 3. 4.

Edw. Dearn, in

his 7. Reading,

Hebr. 2. 3. 4.

there is no difference at all as touching their *primarie efficient*, for they were all extraordinarily effected by a *supernaturall power of God*. But the difference (if any at all) respecteth their *endes or effects*: which was, to draw men into a *reuerend admiration of that selfesame power of the Lord*.

As for example, first, the holie Ghost doth call *miracles*, *signes*: because they were *authentically significant scales*, and testimonies vnto vs, that, the *doctrine* deliuered before, was truly from God.

Againe, he calleth them *woonders*: because they were *strange* in themselves, and shewed forth such an *unwoonted worke*, as was vtterly vnknown vnto men.

Lastly, he calleth them *powers*: because they had in them, an *eident prooffe of the extraordinarie power of the Lord*. Lo, this is the whole difference that may be discerned concerning these matters. The which as it truly declareth vnto vs, the vnchangeable purpose of God, in an vndoubted confirmation of the *Gospell* thereby: so doth it vtterly disanull your idle distinction of *woonders*, and *woondrous workes*, as may more plainly appeere, by an orderly conferring of this place to the *Hebrewes*, with that in the xvj. of *Marke*. Where the *Euangelist* affirmeth, that the *Apostles* went forth and preached euery where: the *Lord working together with them*, and *confirming the worde with miracles folowing*. From both which places of *Scripture*, I do frame this folowing reason. Whatsoever matter did *extraordinarily succeed* the *Apostolicall* preaching of the *Gospell*, for a further *confirmation thereof* to the world, that was an vndoubted *true miracle*. But, diuers *signes* and *woonders*, and *powers*, did *extraordinarily succed* the *Apostolicall* preaching of the *Gospell*, for a further *confirmation thereof* to the world: therefore, those *signes* and *woonders*, and *powers*, were euerie of them vndoubted *true miracles*. By this then it is apparantly eident, that, either you accomplished no *woonderfull action* at al, as touching any your supposed most *admirable matters* wrought at *Mahgniston*: or if (as your selfe do affirme) the same was truly and indeed a true *woonder*, then was it also a *woondrous worke*, I meane, a *true miracle* howsoever you shelter the same.

See M. Darel
his Apologie,
pag. 33.

Exoraisles.

It was onely a *woonder*, but no *woondrous worke*, as I told you before:

before : and onely because of the *meanes*. For whatsoever is brought to passe by *meanes*, that is no *miracle* : because of the *meanes*, be it neuer so woonderfull.

Physiologus.

But, do you speake in good earnest ?

Exorcistes.

Yea, in verie good earnest.

Physiologus.

Then, tell me what you esteeme of the turning of waters *Exod. 7. 20.*
into bloud by *Moses his rodde* : of the *Egyptian frogges* : of the *Exod. 8. 6.*
swarmes of lye which came vpon man and beast : of the *Egypt-* *Exod. 8. 17.*
ian scabbes and botches by the *sprinkling of ashes* : of the *thun-* *Exod. 9. 10.*
der and haile, by the stretching out of *Moses his hand* : of the *Exod. 9. 23.*
Egyptian grasshoppers, ouerspreding the whole land : of the *Exod. 10. 13.*
palpable darkenesse, throughout the whole land of *Egypt* : of de- *Exod. 10. 22.*
uiding the *red sea*, by the *hand of Moses* : of the *rocke* that gu- *Exod. 14. 21.*
shed out water, by the stroke of the *rodde* : of *Elijah his ma-* *Exod. 17. 6.*
king the *bitter waters sweete*, by casting in *salte* : of the curing of *2 King. 2. 24.*
Naaman his leprosie, by washing in the waters of *Iorden* : of the *2 King. 5. 14.*
swimming of iron by *Elisha his meanes* : yea, what shall we thinke *2 King. 6. 6.*
of giuing sight to the *blinde*, by a plaster of *spetle and claie*, first *Ioh. 9. 6.*
tempered together : of helping to health by touching the hem *Luc. 8. 44.*
of *Christis garment* : of curing verie many by *annointing with* *Marc. 6. 13.*
oyle : by the shadow of *Peter* : yea, and by *napkins brought to the* *Act. 5. 15.*
sicke from the bodie of *Paul*. In euerie of these *actions* there *Act. 19. 12.*
was vsed some *meanes* : and yet, you dare not denie, but that
they were euery of them *miracles*.

Exorcistes.

These were euery of them but *dead*, or rather quite *con-*
trary meanes to the worke which was wrought : and therefore,
whatsoever was brought to passe by such *impotent meanes* they
were notwithstanding, *true miracles*. Howbeit, *praier* and *fa-*
sting (being instituted of God to that work, performed withall,
by the power of the *spirit*, and hauing moreouer, many *promises*
annexed thereto) it cannot possibly be, but that (with the or-
derly obseruation thereof) there goeth some *ordinary power* for
accomplishing the purpose pretended : and, therefore, the
casting out of *diuels*, or, the powerfull effecting of any other
admirable matter by that *speciall meanes*, is no woonderfull worke,
but a woonder, as I told you before.

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Physio-

Physiologus.

See M. Darel's

Apolog. pag. 33.

And, I told you likewise before, that *praier* and *fasting* hath no power of it selfe to driue foorth a *dinell*: yea, you your owne selfe affirmed euen now, that, the whole efficacy of that wonderfull work dependeth wholly vpon the good blessing of God. Without which, the *meanes* it selfe (though neuer so duely performed) preuaileth nothing at all. But (to winck a while at these grosse oversights) doe tel me in good sadnesse, whether the driving out of the *dinell* by *praier* and *fasting*, be any *miracle* at all?

Exorcistes.

See Apolog.

pag. 32.

It is then, no *miracle*: because of the *meanes*.

Physiologus.

If the onely use of that *meanes*, may make a flat nullity in *miracles*, my meaning is, if *praier* and *fasting* is of sufficient force to cause, that *miraculous works* become no *miracles*, and onely: because of such *meanes*: then, tel me I pray you, what you think of remoouing the *egyptian frogs* and *lice*, by the *praier* of *Moses*: of *Israels* preuailing against *Ameleck*: of *Elijah* his reuiuing the *widdow* of *Zarephthas* sonne: of *Elisha* his raising the *Shunamitis* sonne vnto life: of the admirable opening of his seruants eies: yea, what thinke you of the raising of *Lazarus* from death: of *Peter* his restoring of *Tabitha* againe vnto life: of the earthquake, and shaking of the prison, wherein *Paul* and *Sylas* were stocked: of *Paul* his reuiuing of *Eutychus*: of the curing of many, by the *praier* of the *elders*. These were all effected by *praier* you know: were these therefore (I pray you) no *miracles*?

Moreover, what must we account of all the *miraculous* dispossessionings of *spirits* and *dinells* in the *primitive church*? If, because they were euery of them effected by *praier* and *fasting*, they were therefore no *miracles*: then it followeth by necessarie consequence, that there were neuer any *actuale possessions*, nor *dispossessionings* of *dinells*, at any time since the *Apostles daies*. Because, those *dispossessionings*, (how admirable soeuer) being effected by *praier* & *fasting*, they could be no *miracles* (by your account) in an onely respect of that *meanes*: whereas, the *possessions*, and *dispossessionings* of *dinells* (notwithstanding that *meanes*) they were alwaies reputed true *miracles* with the *Church of God*. And therefore if your selfe did driue foorth a *dinell* at

Mab-

Mahgnitton by praier and fasting, as you beare vs in hand: then surely, the same was not simplie a woonderfull worke, but also a woonder, I meane, a true miracle, notwithstanding anie such your supposed meanes.

Exorcistes.

If signes and woonders must euerie of them be esteemed true miracles indeed: it foloweth then, that, not onely the false Christs of euerie age, but Antichrist also himselte may truely be said to accomplish true miracles: because, they also from time haue beene able to worke many strange and woondrous things.

Physiologus.

I told you before, there were two sortes of miracles: namely, either true, or false miracles. The first sort is, when as a meere naturall matter, is either restored, or cured, or wrought by the onely application of meere naturall meanes. Howbeit, those said naturall meanes, either they are not altogether the same which we commonly vse: or, they are not vsed after the selfe-same manner and way. After this manner, the diuell, the Egyptian forcerers, the false Christs, yea, and Antichrist also himselte, they haue done, and may daily effect manie woonders. And, in an especiall regard of the strangenes thereof, they also (abusiuely and after a sort) may be said to be workers of miracles: because they accomplish such matters on the sodaine, as do make men admire. Howbeit, this kinde of miracles, they cannot truely be esteemed, true miracles indeed, because either they are not truly effected, or, not to a true end at the least: although yet, they may verie fitly be termed *terata*, that is, woondrous actions, because of the sudden woonder succeeding the same.

The other sort of miracles are properly called *Seimeia*, that is, significant or foreshewing signes: and those are onely effected by Iehouah himselte, who alone doth woondrous things. Yea, and that also, either without any meanes at all: or quite contrarie to the power of all naturall causes, and of nature herselfe. For, as the mightie Iehouah hath created nature of nothing: so is he able (when it seemeth good to his wisdom) to alter, to encline, and to ouerturne the orderly course of nature in any one thing whatsoeuer. Neither hath the said nature any power to withstand the creator and Lord of nature.

Come on therefore *Exorcistes*, let vs goe strictly to worke. Either you wrought no wonder at all: or you wrought a wonder at least in the yoongman at *Mabgnitton*? If no wonder at all: then did you grossely delude the world, by making them to stand gazing and woondring so long at a matter of nothing.

On the other side, if you wrought a wonder at least: then was the same, either a false, or true wonder.

Math. 24. 24. If onely a false wonder, then you effected the same, either as a false *Christ*, to draw sillie soules into a falsely conceited holines, concerning your person: or as a minister of *Antichrist*, to establish vnderhand, some pretended deuise of your owne besides the authoritie of *Christ*.

2. Thes. 2. 9. 10. Howbeit, if that which you wrought at *Mabgnitton*, was (indeed and in truth) a true wonder, such I meane, as the *Scriptures* doe vnderstand by signes and woonders: then surely (whether the same was effected by meanes, or without meanes) it was an vndoubted true miracle. And therefore, you are now perforce constrained, to confesse that either you did nothing at all but iuggle with men, in that your pretended action: or, must flatly acknowledge, that you wrought a true miracle. Because the expelling of spirits and diuels (whether with meanes, or without meanes) is no lesse admirable now, then it was in the primitive Church.

Exorcistes.

See M. Darel's
Narrat. fol. 5.
pag. 2.
Ibidem, a little
after.

Nay sir, the miraculous curing of fevers, palsies, leprogies, and other diseases by *Christ*, & his *Apostles*, in those daies gaue credit to the Gospell: but if God (by prayer and fasting) should heale the falling sicknes or phrensie, or should graunt raine drought, victorie, or such like requests, were this a miracle.

Physiologus.

See M. Darel's
Apolog. pag. 32.

If I should but imagine the contrarie, men might verie well thinke I were not well in my wittes: for, what hath prayer in it selfe, for the orderly effecting of any such action, without the extraordinary working power of the Lord, which was euer reputed miraculous? Howbeit, a miracle you may neuer auouch it to be; both because you disclaimed the same before: and for that the working of miracles is ceased long since.

Exorcis-

Exorcistes.

Howsoever you vrge the *ceasing of miracles*: there is no *de-* See M. Dorels
termination thereof in the holy scripture. Narrat. I. pag.
 10.

Physiologus.

Why man, the *two maine causes* of working miracles, name- See his doctrine
 ly, the *testification of Christ his Deitie*, and the *confirmation of the* for this, pag. 30.
Gospell, are long since determined by the sacred scriptures: and
 therefore, the *working of miracles*, are thereby also deter-
 mined.

The first, it was vndoubtedly determined by Christ himselfe, Math. 12. 39.
 where he saith, that the *euill and adulterous generation* require a 40.
signe: Howbeit, no signe shall be given them, but the signe of Io- Ionah. 2. 17.
 nah the Prophet. For as Ionah was three daies, and three nights in Iob. Calvin. in
 the Whales belly: so shall the sonne of man be three daies and three Math. 12. 39.
 nights in the hart of the earth. Christ there declareth vnto vs, Eras. Sarre-
 that his death and resurrection should be the last signe, where- rius in Math.
 with he would testifie to the world the truth of his Deitie. 12. 39.
 Item, in Act. 4.
 vers. 30.

The other I meane the *confirmation of the Gospell*, it also was
 long since determined by the spirit of God in the sacred scrip-
 tures, as may verie plainly appeare, by conferring the fixe-
 teene of Marke, with the second to the Hebrewes. For first,
 in the sixeteene of Marke he speaketh of a power from the
 Lord for confirming the word with miracles following. Putting
 downe in that place, the confirmation of the Gospell in the pre- Marc. 16. 20.
 sent time, saying thus. The Lord Bebaiontos, that is, confirming Bebaiontos.
 the word, as if the said confirmation had euen then beene in
 working.

Howbeit, in the second to the hebrewes he speakes thereof
 as in the preter time: telling vs plaine, the Gospell was ebebaioo. Heb. 2. 3.
 thei, that is, confirmed vnto vs. Declaring thereby, that, the Bebaiontos.
 confirmation of the Gospell by miracles, was then so fully accom-
 plished, and so finally determined, as now to let slip the certeinty of Heb. 2. 2. 3. 4.
 that truth which they had heard before, for want of a further
 confirmation thereof by miracles: they could not possibly escape the
 iust recompence of such a preposterous negligence. By the premis-
 ses then, you may plainly perceiue, that, those two maine ends
 of miraculous actions being long since determined: the working
 of miracles was euen then also determined. And therefore, al-
 though you had wrought a true miracle at Mahgniston in
 deede: yet had the same beene merely superfluous.

The tenth Dialogue.

Exorcistes.

This I suppose is your argument. The Gospel, it was fully, and finally confirmed before by miracles: therefore, the further confirmation thereof by miracles now is meerely superfluous.

Physiologus.

It is euen the very same.

Exorcistes.

Then, the sequel (I suppose) is vnfound. For, why may there not be as much neede of such a *miraculous confirmation* in these daies of *atheisme*, as euer before? Sure we are, that the scripture, the deity, and al religion, is by some among vs no lesse called in question now, then it was in any the former ages: as, the ecclesiasticall courts can testifie, and daily experience approo- ueth vnto vs.

Physiologus.

This your *irreligious insinuation*, concerning some supposed necessity of miracles now, in these daies of the Gospel: as it doth very blasphemously derogate from the absolute wisdom of God, in not foreseeing (as it ought) the future necessity of miraculous actions in every age: so doth it dangerously undermine the certeinety of that saving faith which was onely confirmed vnto vs by former miracles. For, that faith could neuer be fully nor finally confirmed before, if any future necessity of confirming the same afresh, be eftsoones admitted: euen as that princes broad seale, may at no hand be accounted authentically currant, which needeth eftsoones to be iterated or imprinted afresh.

Besides that, this pestiferous insinuation of yours, it doth open a wide gap to all manner of juggling knaueries, and crafty legerdemaines. For, if (vpon every such insinuation) the working of miracles be once freely permitted: then, every cogging companion (vnder an holy pretence of miracles) may foist into the church at his pleasure, whatsoeuer best pleaseth his phantasie, and so, the certeine truth of our hoped saluation; should neuer be certeine vnto vs. And therefore, tel me plainly I pray you: whether you hold the continuance of miracles in these daies of the Gospel?

Exorcistes.

Whether I hold, or not hold the continuance thereof it
make

See M. Davils
Narrat. fol. 5.
pag. 2.

See M. Davils
Narrat. fol. 5.
pag. 2.

makes no great matter: because *that article*, in this *action* is not to be controuersed at all.

Physiologus.

If not in this: then in no one *action* whatsoeuer. Howbeit, because you are very loath (I perceiue) to acknowledge that truth, which you must needes be enforced at length, either *openly to confesse*, or *elie vtterly to disclaime* your admirable *action* wrought at *Mahgniton*: let me here, what one apparant *reason* or *end*, you are able to propound, for the *continuance* of *miracles* in these daies of the *Gospel*.

Exorcistes.

Alas sir, an vrgent necessity (in these daies of *atheisme*) requireth the same.

See M. Darel's
Narrat. fol. 6.
pag. 1.

Physiologus.

Oh, then I perceiue, your *iudgment* concerning this matter, it iumpeth iustly with *the rich mans in hel*. For, he also (being vtterly destitute of all other releefe) did very instantly desire that *Lazarus* might foorthwith be sent from the dead, to his fathers house; to forewarne his fine brethren of that place of torment. Seeing then you thus *iump* in your *iudgements*, I were loath you should *iar* in the *answere*: and therefore, do tel you plaine-ly, that, the *atheistes* of our age, they haue *Moses* and the *pro-* Luc. 16. 27. 28.
phets, to testifie vnto them, the truth of such matters as con- 29. 30. 31.
cerne their saluation: whom if they wil not faithfully *here* and *beleue*, neither would they *beleue* at all, notwithstanding they should see a thousand strange *miracles*.

Exorcistes.

Yea, but such a *miraculous* expelling of *satan* by *praier* and *fasting*, it woulde (notwithstanding all this) verie powerfully *silence* the *papists*: who doe confidently affirme, that *spirits* and *diuels* cannot possible be driuen out by any the *Pro-* See M. Darel's
Narrat. fol. 6.
pag. 1.
stant ministers.

Physiologus.

The *papists* and your selfe, it should seeme are in very great hope to delude the world afresh by your *fained false miracles*: and that makes you so earnestly to vrg *the continuance* of the *gift of miracles*: as though the same were yet still to be executed by some *speciall persons*. But, if they, or your selfe would either winne, or continue your credits by the *working of miracles*, you must not bring in those your *counterfeit cranks*, out

Reginald Scot
in his discoverie
of witchcraft.
D. Fulke, in 2.
Thes. 2. sect. 15.
Bristow.

Marc. 16. 17.
18.

D. Cooper, in his
sermons, pag 78
Math. 7. 15.
and 24. 23. 24.

See M. Davels
Narrat. fol. 6.
pag. 1.

of whom you would make vs belecue, you haue coniured spirits and diuels, not vnlike to the possession of Mildred in Kent, 1574. nor to the miraculous restoring of Margaret Iesop againe to her limbes: nor to the vision of the blacke dogge, with other like fables reported by Bristowe: but you must bring vs in, some such miracle-workers, as are able extempore, to talke with new toongs: to take away serpents: or, to drinke any deadly thing without danger: for so your credites might haply be deemed the greater: although yet, if you taught not the truth, we would take you for *Antichrist*.

As for the *Protestant Ministers*, they neuer durst, nor now dare professe themselues to be *miracle mongers*. Both, because the doctrine they teach, it hath beene sufficiently and finallie confirmed before by the approoued miracles of Christ and his holie Apostles: and for that also, if there be yet still a continuance of any power in men for the working of miracles: that power (they confesse) it belongeth to *Antichrist*, and his *Antichristian ministers*, of whom they are precisely warned by Christ to beware. These therefore, they are seely poore causes (you see) to prooue the continuance of miracles.

Exorcistes.

But yet, the holy exercise of praier and fasting (which with the prophane is so shamefully scorned) it would (by this, and such other like admirable actions) be notablie confirmed.

Orthodoxus.

Why man, if praier and fasting, be an ancient true ordinance of the eternall God, then the truth thereof was sufficiently confirmed before, by the vndoubted true miracles contained in the worde, so as it needeth not the accursed supplie of anie such patched and paltrie confirmations.

Howbeit, if the same were a newe, and neuer knowne ordinance in the Primitive Church: then surely all the fained miracles and signes in the world, would neuer be able, either to shelter the same from the scornes of the wicked, or to procure it estimation among the godly. In consideration whereof, you your owne selfe haue beene highly to blame; thus badly to abuse so sacred an ordinance. For these your preposterous courses concerning the practise thereof, hath more hindred that holy and orderly exercise, then all the scornes of the vngodly could euer haue done: and therefore, forethinke it in time.

Exorci-

Exorcistes.

Should I forethinke me of that, which is so generally helde of all for an *infallible truth*? yea, and (which more is) should I ^{See M. Dares} most cowardly disclaime that *Christian cause*, which manie ^{Narration,} *great Diuines* doe confidently holde, and haue so constantlie ^{fol. 4. pag. 2.} offered (by *publike disputation*) to vphold against all men? Offering not onely to prooue the *continuance of actuall possessions*: but which more is, *the perpetuall establishment* of this selfesame *continued meanes*, for the powerfull expelling of *spirits* and *devils* from time to time.

Orthodoxus.

If these matters were so generally held of all for an *infallible truth*: your selfe could neuer haue beene so *iudicially connented*, nor so iustly *conuicted* a grosse *malefactor*, for but putting an *infallible truth* in practise. As for the profered *disputations* by those your approoued *Diuines*; I doe verily belecue, that you haue borne your selfe much more bolde (in presuming thus peartly vpon the proppe of their *persons*) then your *commission* will warrant. Otherwise, those your *great Diuines* hauing heard long since (at a *Commencement in Cambridge*) this question *disputed*, and *determined negatively*: they might, and they would without doubt (at some one time or other since then) haue taken occasion (either by *disputation*, by *writing*, or by *preaching* at least) to mannage the truth of that matter, which so directly concerned their open pretended *challenge*. Especially, if they either held the same an *infallible truth*: or, had so publikely offered a *publike dispute*, as you would beare vs in hand they haue done. And therefore, by this their so long *continued silence*, we must either account of your speech, as of a *Canterburie tale*: or at leastwaies imagine, that those your *approoued Diuines*, they haue had (*like good Christians*) their *second cogitations*, concerning the truth of your *matters*. For, we will neuer belecue, that they would (by any their *purposed silence*) so vnconscionable *betray* a professed *infallible truth*: especially, if they so approoued thereof as you tell vs they did.

Howsoeuer, this (I must tell you) is a verie grosse, and a palpable folly; namely, that you your selfe or anie man else, shoulde so confidently, and so fondlie *relye vpon the persons of* ^{1. Iob. 4. 1.} *men*, without any *due triall or prooffe of their spirits*: because, ^{Iob. 32. 9.} *great*

great men they are not alwaies the wisest, neither doe the aged at all times understand iudgement. For, howsoeuer there is a spirit in man: the inspiration of the almightie, it giueth men wisdom. Being therefore but a young Nouice my selfe, in regard of those great Diuines, and ancient Fathers: I doubted, and was a long time afraid to affoord my opinion. For I said, surely the daies shall speake, and the multitude of yeeres shall teach men wisdom. Howbeit, hauing a long tyme waited vpon their words, and perceiuing withall, that no one of those your great Diuines haue hitherto had in their mouthes any answer at all to reprove your aduersaries, nor, found forth their forcible reasons to manage your cause: I was inwardly moued to answer in my turne. For, I am full of matter: and the spirit within compelleth me. Therefore, now will I speake, that I may take my breath. Neither (in speaking) will I accept the persons of men: for feare (if I should fondly giue titles to men) my maker would sodainely take me away. Go to therefore Exorcistes, doe either shew vs more probable reasons for the perpetuall continuance of the miraculous faith: or grant now at length, that the same was long since determined.

Exorcistes.

I will neuer acknowledge the determination thereof: before it be better, and more directly prooued vnto me.

Orthodoxus.

*Musc'us in
Ioh. 20. 29.*

Act. 1. 22.

Luc. 11. 28.

Ioh. 20. 29.

Why man? Christ hath put a small end to the miraculous faith, as I tolde you before: and (in ending the same) he hath also establisht for euer, the faith of hearing. Yea, and which more is, the last miracle of all for confirmation of that faith to the worlde: was the death and resurrection of Christ: This his last miracle, the Apostles they sawe, and testifie vnto vs: so that now, there onely remaines a true faith in hearing, and beleeuing their testimonie, with a promised blessing of eternall saluation.

Ioh. 20. 31.

Besides all this, of those onely true miracles which be purposely and truely put downe by the blessed Euangelists, were and are euermore fully and finally sufficient to confirme a true sauing faith to the world: then all other your supposed miracles since, they are that way meere superfluous: but the first is true, and therefore also the later.

Moreouer, if the working of miracles had beene truelie esteemed,

esteemed, and reputed *necessarie* indeed, for any one Church succeeding the Apostles age, then more especially *necessarie* for those new-sprung visible Churches, wherein the Gospell (overwhelmed with ignorance) was to be newly renewed, through the extraordinary preachings of some speciall persons, raised vp by the Lord, to that speciall busines, as, of Zuinglius, Hus, Oecolampadius, Luther, and Caluine. But, the working of miracles it was not in use at all, in anie one of those visible Churches wherein they conuerfed and preached (as the papists report, and your selfe shall neuer be able to gaine say) therefore, the working of miracles it is not perpetually *necessarie*, for any the visible Churches of God.

In like maner, if the use of miracles, had (for any supposed respect) beene necessarilie required in any one age of the world, since the daies of Christ, and his owne disciples, then, more especiallie *necessarie* for the Churches next, and immediately succeeding the Apostles themselves; and thereupon also, the Apostle Saint Paul, he would vndoubtedly haue deliuered some Apostolicall canon, or Councell at least, concerning the perpetuities, and orderly obseruation of that the supposed *necessarie* use. But neither in his Epistle to Timothie or Titus, (where he purposely handleth all offices and matters, any way concerning the ecclesiasticall discipline) doth he make mention of one Canon, or Councell concerning the use of miracles: therefore, the use of miracles is not now *necessarilie* required at all, for the Churches of God.

Furthermore, if the continuance of miracles might possibly be prooued in any the protestant churches since the Apostles daies: then, that one maine argument of the papists against our religion, for not being confirmed by miracles, were merely superfluous: for, they do flatly affirme that not one among vs, can work any miracles.

Besides that, if the working of miracles be stil continued with the churches of Christ in these daies of the Gospell, then, one principall marke, for discerning the Antichristian churches from the true churches of Christ, would be mightely obscured, yea, even vtterly extinguished: for, the Scriptures doe aduisedly, and purposely put downe the admirable effecting of false signes and woonders, as an essentiall, and vndoubted true marke, to discern aright, the one from the other.

Moreover,

Rhem. testamen.

in Ioh. 15. 24.

sect. 7.

Item, 2. Cor. 12.

vers. 12. sect. 5.

1. Tim 3. 14. 15.

& 4. 15. 16.

& 5. 7. 21.

& 6. 13. 14.

Tit. 1. 5. & 2. 1.

15. & 3. 8. 9.

Rhem. testam. in

Math. 17. 19.

sect. 5.

Item Marc. 13.

21. sect. 3.

Item 2. Thes. 2.

9. sect. 15.

D. Cooper in his

sermons, pag. 78.

Deut. 3. 1. 2.

Math. 24. 24.

Marc. 13. 2. 2.

2. Thes. 2. 9. 10.

Apoc. 13. 13.

14 & 16. 14.

& 19. 26.

Psal. 19. 7.
2. Tim. 3. 15.

Moreover, if the doctrine of Christ and his owne Apostles be now sufficiently able, to make the man of God absolute & perfect to euerie good worke, without the working of miracles, then, the working of miracles for that purpose, is meere superfluous. But, the first is vndoubtedly true: and therefore also the latter.

In like maner, if the admirable effecting of miraculous actions, be a spirituall gift successively continued in the true Church of Christ, then it is verie probable, the same gift would haue beene purposely imposed vpon the pastor and Doctour, as an extraordinary support to their ordinarie ministerie, and so, the said gift would haue beene carefully recorded among those other qualities and properties, which purposely concerne their ordinarie elections. But, no such gift is either required or recorded in any Ecclesiasticall Canon, that essentially concernes the ordinarie elections of pastors and doctours in these daies of the Gospel: therefore no such spirituall gift, is now successively continued in the true Churches of Christ.

1. Cor. 14. 1.

Furthermore, if the working of miracles, be such a spirituall gift, as is necessarilie required in some one or a few, for the further edification and comfort of the whole Church of Christ: then, the Apostle Paul, he would vndoubtedly haue exhorted the Corinthians (among other like spirituall gifts) to haue laboured likewise for that. But, he maketh no mention of that gift at all: and therefore that is no such spirituall gift, as is now necessarilie required in any, for the further edification and comfort of the whole Church of Christ.

Matth. 10. 7.
Matt. 6. 7.
Ex. 16. 30.
Leu. 10. 9. 17.

Againe, the miraculous expelling of spirits and diuels, was but a temporarie and personall priuledge, and, is purposely raunged among those selfesame personall priuileges, which (by the foreseeing wisdom of God) were long since determined: and therefore, it is a follie of follies, for any to imagine, that the miraculous expelling of spirits and diuels, should not (in like maner) be determined long since as well as the rest.

Brieflie, the uniforme consent of all Christian Churches, and the approoued iudgement of soundest Diuines doe generallie accord and conclude, that the working of miracles is ceased long since.

By al the premisses, I hope you may see it apparantly prooued, that, the working of miracles was ceased long since: and therefore I doubt not at all, but that, the verie force of your
 owne

owne enlightned conscience, will compell you, foorthwith to subscribe to the determination thereof.

Exorcistes.

Let me heare the *iudgement* of your *sound Divines* concerning this matter.

Orthodoxus.

With verie good will. And because the night is farre spent: I will affoord you the testimonie of some *power*, or *fine* in stead of the rest.

1 First therefore, *Augustine* telleth you thus. *Unlesse you see signes and woonders, you will not beleene.* Heerein (saith he) the Lord endeouureth to lift vp the mindes of the faithfull, so farre beyond the visible view of all mutable things: as hee would not haue them, so much as once to enquire after the externall contemplation of any true miracles, notwithstanding they should be wrought by the Lord himselfe. *August. Confes. lib. 10. cap. 35.*

2 In another place he saith thus. These miraculous actions, they are not permitted to any in these daies of the Gospel, least the mind should be alwaies enquiring after visible things: and for feare that men should grow cold, by the continued custome of those selfesame admirable matters, whose onely novelities, (at the first) did set them on fire. *Aug. de vera relig. lib. 11. cap. 25. Item, retract. 1. cap. 13.*

3 *Chrysostome*, he saith thus. There be some in our daies, that aske why signes and woonders, are not now also effected by Christians? Surely, if thou beleuest aright, if thou louest Christ in such sort as he is to be loved, thou shalt stand in no need of miracles: for, miracles are giuen to them that beleene not. *Chrysost. in Iob. 2. hom. 22. in fine.*

4 In another place thus. The working of miracles, is now ceased with christians, and found especially among such as are counterfeit christians: for, vnto Antichrist is giuen power, to work lying signes and woonders with men. *Chrysost. in Math. 24. hom. 49.*

5 Againe, he saith thus. The working of miracles in times past was vndoubtedly necessary: but, now it is not so. *Item, in 1. Cor. 2. homil. 6.*

6 The ordinary glosse saith thus. If we work not miracles now: is it, because we want faith? not so. The working of miracles in the very first spring of the church, was woonderfull necessary, to confirme the true faith: but, that faith once confirmed, they are now, no more necessary. *Glos. ordinar. in Marc. 16. 17.*

7 *Lyra* saith thus. In the primitiue church, the true sauing faith, it was to be nourished, and confirmed by miracles: and therefore, *Nich. Lyra, in Marc. 16. 17.*
the

the gracious gift of miracles not onely, was very freely bestowed upon the apostles themselves, but, eftsóones also, vpon many simple beleeuers.

Hugo Cardinal.
in Marc. 16. 17

8 Hugo saith thus. *Miracles* (in the first sprout of the church) were woonderfull necessary for the nourishment of faith: howbeit, not now necessary at all, because the true faith is already, very fully confirmed. And therefore now (in stead of *signes* and woonders) the good works of professors must freely breake foorth, to make their holy profession more resplendent and shining.

Isidor. lib. de
sum. bono.
cap. 25.

9 Isidore, he saith thus. The working of miracles must utterly cease, before the manifestation of antichrist: to the end, that (by such the churches supposed basenesse in comparison of those former miraculous seasons) antichrist him selfe, might the more boldly presume to persecute some vnto death. For euen therefore, there must necessarily appeare in the christian churches, such an externall basenesse by the ceasing of miracles: that the patience of persecuted saints might more cleerely shine foorth: the inconstancy of scandalized reprobates, more evidently appeare: and the cruelty of bloody persecutors, become more outrageous.

Theod. Beza
Annotat. in
Marc. 6. 13.

Item, in Iames
cap. 5. 14.

10 Maister Beza saith thus: That oyle wherewith the sicke persons were specially annointed, it was an vndoubted true signe of the admirable power of God: and, no ordinarie medicine, for the curing of mens maladies. Seeing therefore, the speciall gift of such a miraculous curing is ceased long since: to what ende should the ceremonie thereof, bee yet still so fondly retayned?

M. Calvin. in
Ioh. 20. 31.

11 Maister Calvin saith thus. Seeing the true miracles effected by Christ, and written downe authentically by the blessed Evangelists, are fully sufficient to confirme the true sauing faith: those men whatsoeuer, who (for any other respect) would foist in new miracles, they shew themselves wicked, and such curious braines, as (not contenting themselves with eternall saluation) doe desire to leape beyond the limits and bounds of the kingdome of beauen.

Bee-hyne of the
Rom. church,
cap. 2. fol. 233.

12 In the Bee-hyne, it is thus written. The Prophets and Apostles, they had a speciall gift for the working of miracles, and driuing out of diuels to confirme their preachings thereby: and therefore, they ioyned to that selfesame gift, some apparant ceremonie

ceremonie or signe, as may plainly appeare. Howbeit, that power being ceased long since: the signe also, it must cease with the power.

2. King. 4. 34.
1. Cor. 12. 28.
Act. 20. 10.
Iam. 5. 14.

13 D. Cooper saith thus. The working of miracles now, it would shake very shreudly, the certainty of that truth which we preach: because (being confirmed afresh by miracles) it should now be confirmed by that selfesame deceivable meanes, which is wholly reserved to Antichrist. Yea, and it would mightily strengthen the Papists, & giue them an aduantage against vs: by making them in this sort to object and say. If the Gospel you teach, be the vndoubted truth: why do you confirme so sacred a truth, by that selfesame meanes which you so sharply condemne in us? But if the Gospel you preach, be an inueterate falshood: why then do you shewe your selues to be Antichrists, in thus laboring (as you doe) to confirme your inueterate falshood, by such deceivable signes and woonders?

D. Cooper, in his sermons, pag. 78

14 Doctor Fulke saith thus. There is nowe, no such ordinarie function in the Church of God, that men shoulde haue power to cast out diuels, more then to beale al manner of diseases, speake with newe toongs which they neuer learned, or, to worke other miracles. Which spirituall gifts, God gaue in the beginning of the preaching of the Gospel, to confirme the credit thereof among the Iewes and Gentiles, but, of long time haue ceased among Christians: who are nowe to be directed by Gods worde, whereunto also their profession doth binde them to giue credit, without any further confirmation by miracles, then that which is testified vnto them in the holie Scriptures.

D. Fulke to the Rhen. test. Mar. 17. 19. sect. 5.

15 Againe, he saith thus. We know the gift of miracles is ceased long since in the Church: and we meane not to counterfeite that gift, as you doe, and haue done. Our faith being ap-
prooued by the Scriptures, is confirmed by al the miracles of Christ, and his Apostles, exprest in the Scriptures.

Item, ibid. in Marc. 13. 22. sect. 3.

16 Briefly, Master Dearing saith thus. We know very wel that all the miracles of God, were giuen to confirme his worde: other signes or woonders then those, neither we, nor our fathers haue knowne. And now, that the use of miracles is fully performed vnto vs, and we doe beleene the Gospel, in token that our faith is freely accepted with God: he hath taken awaie signes and woonders from vs, which serued vs fitly before, when we were vnbeleeuers. And surely, our faith is neuer so honorable,

M. Dearing, his 7. Reading, Heb. 2. 4.

ble, nor we so highly in the *fauour of God*: as when we haue saide both to *heauen and earth*, we seeke no *signes* from you. Or, when *the worde of God* hath such a *perswasion in our hearts*: that we haue now taken fast hold of all the *good promises of the Gospell*, and saide vnto *miracles*, get you hence. The *Iewes* seeke a *signe* (saith *Paul*) surely, we that be *Christians* seeke for none. When they were *offred of God*, he shewed his *compassion vpon our infirmities*: but now that he hath taken them away, he bestoweth a greater *mercic*, in accepting our *faith*. Let vs hearken therefore to *the worde of Christ*: for, by it we shall liue. If we beleeue not his *worde*, neither would we beleeue all the *miracles* in the worlde: though *dead men doe arise and preach them vnto vs*. Behold now *Exorcistes*, you haue heere a *graund-iurie* impannelled concerning this point: what saie you vnto them?

Exorcistes.

I know not well what to thinke of them.

Orthodoxus.

If you either doubt of their credits, or suspect their *consciences*; you may haue a *tales* among these that follow. Namely, *Peter Martyr, Iohn Calvin, Musculus, Bullenger, Gualter, Erasmus Sarcerius*, with sundrie other besides: who all do iointly and confidently auouch the ceasing of *miracles* in these daies of the *Gospell*.

Exorcistes.

I challenge no one of your former *Iurours*: but doe iointly hold them for *good men and true*.

Orthodoxus.

Are you then content, to submit to their *censure*?

Exorcistes.

Not before I haue heard their *verdict*.

Orthodoxus.

Well then, *Augustine* (you see) hee is the *foreman of the Iurie*: let him therefore (if you please) deliuer vp the *verdict*, for himselfe, and the rest.

Exorcistes.

That liketh me maruelous well.

Orthodoxus.

This then is that which he saith for him selfe, and his fellows concerning these matters. *Away with those fained miracles*

Isa. 30. 22.

Math. 12. 38.

1. Cor. 1. 22.

Math. 15. 28.

Luc. 16. 29. 31.

1. Cor. 14. 22.

Pet. Martyr. in

1. Cor. 12. 17.

Ioh. Calvin. in

Act. 14. 11.

Musculus. in

Ioh. 3. 37.

Bullinger. in

Math. 10. 1.

Gualter. in

Math. 8. 16.

Erasmus. Sarcer.

in Act 4. 30.

*Aug. de verit.
serm. 16.*

cles of lying men: or rather, those woonders wrought, by enchaunting diuels.

Exorcistes.

This I am sure is a partiall verdict, suggested before, by some finister meanes: and therefore, I will either sue foorth an ar-
taint against the whole iury, or remoue the iudgement, by a writ of errorr.

Orthodoxus.

Oh, I pray you be patient: and let the verdict passe cur-
rantly, without your coutroulement.

Exorcistes.

What reason haue you, to perswade me to that?

Orthodoxus.

Tertullian doth yeeld you the reason thereof. Because, *Tertul. cont.*
Christ (saith *Tertullian*) hath vndoubtedly taught vs: that, the *Marcion. lib. 3.*
faith of signes and woonders, (which are easily effected by false
Christs and hypocrites) is very rash, and uncerteine.

Exorcistes.

This reason, concernes onely the good of the soule.

Physiologus.

We hope man, you haue that in far greater regard, then,
either the credit of your person: or the welfare of your worldly
estate.

Exorcistes.

Though that be certeinely so: yet the other also, it must be
respected.

Physiologus.

Very true. Howbeit, because you are carried to much a way
with carnal respects: let *Hippocrates* his reason suffice for that
course, who saith thus. Those persons which boast, that they can
cure, or remoue the infections of maladies, by sacrifices, coniu-
rations, innocations, enchantments, & such other like magical meanes,
they are but beggerly and needy companions, wanting promotion or
mainteinance. And, for this onely respect, they refer their speech
to the diuel: because, they would be thought, to know somewhat
more then the vulgar sort. Loe this is *Hipocrates* reason.

Hippocrates.
See Skots books
of the discon-
erie of witch-
craft. fol. 453.

Exorcistes.

I way not his reason, a rush.

Physiologus.

Neuer say so for shame: least you make men imagine that
you neither respect your credit, nor conscience.

Z

Exerci-

*The tenth Dialogue.**Exorcistes.*

Psal. 7. 9. Men may imagine what pleaseth themselves: howbeit, the Lord alone, he knoweth the hart.

Lycanthropus.

Good *Exorcistes*, be not too singular.

Exorcistes.

2. Cor. 13. 8. Why man, I may doe nothing against the truth but for the truth.

Pneumatomachus.

Wel, wel, be not wedded too much, to your wil: neither doe make (I beseech you) an idle of your owne wit.

Exorcistes.

I hope sir, I am nether wilfull nor foolishly wise: whatsoeuer your selfe, or some others imagine.

Physiologus.

Prou. 28. 26. Then would you not be so wise (as you are) in your owne conceit: but rather yeeld and submit to a more dexteritie.

Exorcistes.

Alasse sir, I haue not hetherto heard any such sound dexteritie, to submit me vnto.

Orthodoxus.

Well, well *Exorcistes*, there is something that sticks in your stomacke, which makes you so loath to relent: it is not I hope, a vaine glorious conceit of your selfe. Whatsoeuer it be, we will hope the best. Let vs therefore giue ouer for the present, and goe take our naturall sleepe. It may be (when you haue taken counsell at your pillow) you will change your opinion. If therefore it seemeth good to your selfe, I will spend with you againe one hower more in the morning before you depart, and giue you the best directions I can. In the meane time, I wish you good rest, and betake you all (bodie and soule) to the gracious protection and prouidence of the Almighty.

Physiologus.

Come then, let vs arise and depart.

The end of the tenth Dialogue.

The eleuenth Dialogue.

THE ARGUMENT.

A summarie Recapitulation of all the premisses, concludently repeating, and proouing the precedent purpose: with a patheticall perswasion to subscribe to the truth thereof.

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEVMATOMACHVS.		EXORCISTES.

Orthodoxus.

Good morow to you all, my deere brethren: what newes I beseech you, from *Exorcistes* this morning?

Lycanthropus.

Surely sir, (so farre as we can perceiue) his *Euen-song* and *Morne-song*, they are one and the same. Neuertheles, we haue (by our vrgent, and often entreaties) preuailed so much with the man, as that he is now exceedingly willing to accept of your *Christian* offer, concerning one halfe howers conference before our departure: and is heere come for that purpose.

Orthodoxus.

The *Lords* name be blessed for this your good newes. For surely, so long as he will not obstinately refuse to conferre: there may be great hope of his happie *conuersion*. Come on therefore *Exorcistes*, what say you to our matters this morning? A verdict: or no verdict?

Exorcistes.

No verdict at all: for any thing hitherto heard.

Orthodoxus.

Oh, then I perceiue you haue either *careleslie* ouerslipped; or not *carefully* obserued those things which you heard: and therefore, it shall not be amisse, verie succinctly to *recapitulate* the whole course of our conference. That (by this meanes) the *matters* themselues being fitly reduced to your remembrance afresh: you may either be constrained to con-

*The necessitie of
recapitulating
the premisses.*

2. Cor. 13.1.

sent to the truth, or be otherwise destitute of all excuse, by having one, and the selfesame truth, now the second time testified to you. For in the mouth of two or three witnesses, the truth of these matters, they must be so indicially, and so firmly established, as, all the sworne aduersaries thereof, may Indubitably be asbamed, and finally confounded.

Exorcistes.

Well sir: goe an end in your purpose.

Orthodoxus.

A summarie
abridgement of
the first Dia-
logue.

With verie good will. Wherein you must call to remembrance, how that (vpon the verie first entrance into these our Dialogicall discourses) we tooke a due consideration of the essentiall being of spirits and diuels: and then next of their vndoubted dominion or power.

That there are essentiall spirits and diuels, we prooued directly from their essentiall creations, and effectuell operations: answering withall, those beastly anthropomorphites, and swinish Sadduces, who (in these our daies) doe impudently denie, that, there is either Angell or diuell. And this (in effect) was the summe of our first conference.

Exorcistes.

It was so, I confesse.

Orthodoxus.

A summarie
abridgement of
the second Dia-
logue.

The next, (concerning the vndoubted dominion or power of the diuell) it was likewise apparantly prooued; that spirits and diuels, they haue no such possession in men, as the world doth fondly imagine. Both, because the worde (possession) is nowhere (in any such sense) to be found throughout the whole Bible: & for that also, if the same were so to be found, yet must it be taken metaphorically, for, so onely the Scriptures doe demonstrate their nature, operation, and power vnto vs. Admitting you therefore, the worde possession in a metaphoricall meaning: wee confessed that selfesame dominion or power of spirits and diuels, to be two-fold. Namely, either a power of possession: or a power of obsession.

By their power of possession, we vnderstood that their authenticall authoritie, iurisdiction, or interest, which they vsurpingly (by the operative permission of God) doe exercise ouer some speciall men, in afflicting, tormenting, and vexing their persons. And, this their saide power of possession, it must needs be

(we

(we told you) either *reall*, or *actuell*. By the *reall possession*, (we tolde you) was ment an *essentiall*, or *personall* entring in men: the which we vtterlie reiecte as a palpable vntruth, absurd in *Philosophie*, and vnfound in *Diuinitie*, as by vnanswerable *arguments*, authentick *authorities*, and plaine euidence of *Scripture* was apparantly prooued vnto you. Telling you further, that, if such a *reall possession* be granted, the same must be either a *mentall*, or *corporall possession*.

The *real-mentall possession* we flatly denied. Because else the possessed mans minde, it must needs be a *locall-receptacle*, *essentially*, and *substantially* comprehending the *diuine* for the present: which (by the verie swaie of *arguments*, the *authoritie of writers*, and plaine euidence of *Scriptures*) we fully confuted. And this also (in effect) was the verie summe or scope of our second conference.

Exorcistes.

I remember it well.

Orthodoxus.

Then next, concerning the *reall-corporall possession*, that also we reiecte, as fond and friuolous: it being a matter neuer purposed by the Lord himselfe, in the first creation of bodies.

*A summarie
abridgement of
the 3. Dialogue.*

For, else the minde it selfe must be vniustly charged, to answer all those her *animall*, and *organicall operations*, which (without any her consent, and approbation) are violently enforced vpon the possessed mans bodie: or, if (the possessed himselfe being freed from those operations) the *diuine* alone should be called to account for the guilt of those actions, then something (concerning the possessed himselfe) should be acted by him to no purpose.

Besides that, such a *real-corporall possession* (the *diuine* being onely a *spirituall substance*) cannot possible be perceiued of the possessed himselfe, but onely *effectiuely*: and therefore there can be no sensible perceiuance of any such *essentiall possession*, vnlesse we retaine the *Platonists* opinion, concerning *corporall diuines*. A thing directly opposite to *reason*, to the *testimonie of writers*: and the plaine euidence of sacred *Scriptures*. And, this also (as I take it) was in effect, the summe of our third conference.

Exorcistes.

I may with no good conscience denie it.

Orthodoxus.

A summarie

abridgement of
the 4. Dialogue.

Then next (because your selfe so earnestly insisted vpon the
(if the same should be granted) the *diuels* then, they must ne-
cessarily haue such a kinde of *possession*, either by *assuming* to
themselues some *true naturall bodie*: or, by *transforming* them-
selues into some *true naturall bodie* at least.

Their *assuming* of *true naturall bodies* wee flatly reiected,
as an *opinion* too too vnreasonable, absurd, and most senselesse:
whether we vnderstand the same of *bodies created* before, or
of *bodies*, then foorthwith to be created. And that therefore
the *diuell* his tempting of *Enab* by the *Serpent*, the *Angell* his
deliuerie of a sensible speech, by *Baalams Asse*, the *diuell* his
supposed *assuming* of *Samuels bodie*, with such other *examples*
and *Scriptures*, which verie manie doe most ignorantly vrge
for this *matter*: they are too too grossly and fondly abused, as
we prooued vnto you by *arguments*, by *writers*, and by the sa-
cred *scriptures*. And this also (if I be not fowly deceiued) was
in effect the summe of our fourth conference.

Exorcistes.

I dare not denie any part thereof.

Orthodoxus.

A summarie

abridgement of
the 5. Dialogue.

Then next (for the *diuell* his *transforming* of himselfe into
any *true naturall bodie*) we declared vnto you, the *impossibilitie*,
and most palpable *absurditie* thereof, notwithstanding the
Sorcerers rods transformed as you thought) into *true naturall*
serpents, the supposed *transfiguring* of *Nebuchad-nezzar* into an
oxe, with such other examples. Shewing you withall (by the
conference of places) that, that place of *Scripture* which spea-
keth of *Satan* his *transforming* of himselfe into an *Angell of*
light, was misunderstood of the most.

Neither may the same, or any like places of *scripture*, be lit-
terally vnderstood of any *essential transformations*; because that
work was neuer in the power of a *diuel*. No, he cannot possibly
transforme him selfe into any *true forme* whatsoever, if *Christ*
his argument (concerning the *non visibility*, and *palpability* of spi-
rits and *diuels*) be without contradiction: which it could not
be, if the *diuel* was able (but onely in outward appearance) to
transforme him selfe into any *true forme* whatsoever, as wee
proued by *reason*, by *faithers*, and by the *canonicall scriptures*.

And

And this also, was (in effect) the summe of our fift conference.

Exorcistes.

I wil(at no hand)contradict your report.

Orthodoxus.

Hauiug thus dispatched the supposed *real possession of spirits and diuels*: we entred then into a like serious consideration of their *actuell possession*: shewing you first, *what it was*: and then next, *the seuerall parts thereof*. Namely, either, a *mentall afflicting* and greeuing: or, a *corporall tormenting* and vexing.

*A summarie
abridgement of
the 6. Dialogue.*

We shewed you further, that this *actuell possession*, was onely in *vse* in the daies of *Christ* and of his *disciples*.

Howbeit, the *maine ends* thereof (namely, the *declaration of Christ his deity*, and the *confirmation* of his glorious *Gospel*) being in those daies very effectually accomplished: the *possession* also, it was (by our Sauour himselte) verie fully, and finallie determined. Yea, and the *determination* of this actuell possession we confidently auouched, notwithstanding any one matter pretended by you, for the *perpetuitie* thereof: as was directly prooued by force of *argument*, by the plaine testimonie of *ancient writers*, and the ineuitable euidence of the *sacred Scriptures*. And this (in effect) was the summe of our sixth conference.

Exorcistes.

It was vndoubtedly so as you say.

Orthodoxus.

And then next (because you insisted still vpon the *perpetuitie of actuell possession*, by an *argument* drawne from *common experience* in all that beheld your supposed *action*, wrought at *Mahgnitton*) wee prooued directly vnto you, that this their supposed *experiēce*, it could be accounted no *currant experience* in deed. Both, because manie like admirable *matters* may be demonstrated from meere *naturall causes, effects, and diseases*: and for that also, a meere *naturall experience* (when the same is brought to the best) it may be no *competent Iudge* in such *supernaturall matters*. A thing opposite to *Diuinitie*, to *Philosophie*, to *Physicke*, to *Nature*, to *Lawe*, and to *Conscience*, as may verie plainely appeere: whether we respect the *action it selfe*, or the *manner of doing the same*. Then after all this, we came

*A summarie
abridgement of
the 7. Dialogue.*

to entreate of *Satan his power of obsession* : which consisteth especially, in an outward assaulsing and circumuening, or, in an inward suggesting and tempting. And this also in effect, was the summe of our seuenth conference.

Exorcistes.

The whole truth thereof, is without contradiction.

Orthodoxus.

A summarie
abridgement of
the 8. Dialogue.

Having thus handled the power of spirits and diuels whatsoever : we came next to entreat of that *extraordinarie working power*, whereby their saide power was subdued. Shewing you directly, that the same was either *immediate in Christ the stronger* : or *mediate*, in some certeine speciall persons, extraordinarily moued to that selfesame busines.

Againe, the *mediate power* we told you, it was either *Apostolicall*, I meane, in the *Apostles* themselues, an admirable extraordinarie good meanes, to confirme their extraordinary preachings : or else *Ecclesiasticall*, that is, in the seuentie *Disciples*, and some others succeeding. And that therefore this *Ecclesiasticall power*, it was more especially to be considered againe, in respect either of the *Churches primitive* : the *Churches* I meane more immediately succeeding the *Apostles* themselues : or in the *Churches successiue* at the least. And heere we handled at large the continuance, and compasse of that *Ecclesiasticall power* : declaring plainly vnto you, that this selfesame *Ecclesiasticall power* (howsoeuer most egerly attempted, and awfully imitated of some in euerie age) it consisted not in anie created, or meere naturall meanes whatsoever, neither yet, in the onely bare practise of praier and fasting : as was sufficientlie shewed by force of reason, authoritie of writers, and the apparant euidence of *canonicall Scriptures*. And this also in effect was the summe of our eight conference.

Exorcistes.

You haue very faithfully abstracted the same.

Orthodoxus.

A summarie
abridgement of
the 9. Dialogue.

Then next, for the practise of praier and fasting, we prooued directly vnto you, that, the same was neuer put downe by *Christ* as any *ordinarie perpetuall meanes*, for the powerfull expelling of diuels. That, if any such power shoulde effectually proceed from the practise thereof : The same must needs be either a *vocall*, or a *personall power* at the least. The *vocall power* we

we reiected as too too fond, and absurd. The *personal power*, we tolde you, it must more specially proceede, from either the *partie who praieth*: or the *partie that is praied vnto*. The *partie that praieth*, we told you, he hath no such *personall power*: howsoeuer you laboured to support that *opinion*, from a *personal power in Christ*. The *partie that is praied vnto* (namely the Lord) although he vndoubtedly hath such an absolute *supernaturall power*, as is able foorthwith to effect such a worke: yet, the *participating therewith* must needs be effected by the timely *apprehension*, either of a *iustifying* or *miraculous faith*. The apprehension of that power, by the meanes of a *iustifying faith* we flatly denied, it being an *opinion* too too preposterous, as we shewed you by *reasons*, by *writers*, & by the *canonical scriptures*. And this in effect was the summe of our ninth conference.

Exorcistes.

It were too to absurd for my selfe to denie it.

Orthodoxus

Then next, for the effectuall apprehending of that selfe-same *supernaturall power of God* by the onely meanes of a *miraculous faith*: that apprehension also, we flatly refuted. Telling you first, what *true miracles are*. And declaring withall, that this your supposed *action* wrought at *Mahgnitton*, if it were in such sort effected, as you beare vs in hand: then surely (howsoeuer you would cunningly suppress the appearance thereof by your new coyned distinction of *mirandum* and *miraculum*) the same vndoubtedly it was a *true miracle*. And that therefore, either you must vtterly disclaime the whole *action* it selfe, as a meere *sophisticall practize* of some: or acknowledge (at least) that you effected a *miracle*. Which (we told you) you might in no wise auouch: because the *working of miracles* was long since determined. All which we prooued directly by the verie sway of *argument*, by a *grand Iurie* of ancient *fathers*: and by the vnmeasurable true euidence of the *canonical scriptures*. And this in effect, was the verie true summe (as I take it) not only of our tenth conference, but of all these our dialogical discourses. Tell vs therefore directly your answer vnto them.

Exorcistes.

My answer in few words is this: I cannot gainsay the vndoubted truth of any your *summaries abridgements* of these *Dialogicall discourses*.

*A summari
abridgement of
the 10. Dia-
logue.*

Ortho-

Orthodoxus.

Seeing then you haue hitherto heard, that the word (*possession*) is not any where to be found (respecting this *Question*) in all the *Canonicall scriptures*. Seeing, albeit such *possession* of *spirits and diuels* should be admitted in an onely *metaphoricall* meaning, yet there was neuer any *reall*, but onely an *actuell* *possession*: seeing such *actuell* *possession* was onely but *temporarie* for some *speciall respects*, and long since, euen *actually* also determined by Christ: seeing moreouer, that the dispossessing of *spirits* and *Diuels* (whatsoever, and by whomsoever attempted) was euermore effected by an *extraordinarie* power of the Lord either *immediately* or *mediately*: Seeing the *mediate* power was onely *peculiar*, and peculiarly applied by some *speciall persons* for *speciall respects*: seeing that power is now *finally* restrayned from men, because those the *former respects* are fully accomplished: seeing also the working of *miracles* is ceased long since: briefly, seeing the *improbable* affirmation of any thing opposite to any the precedent points, is not onely *absurd in Philosophie*, but also *unsound in Diuinitie*, as hath beene declared at large: we doubt not, but that the truth of the *premisses* (breaking foorth now as it doth, like the *Sunne* in his strength) the same will now be so pretious in your eies, and so far forth preuaile with your iudgement at least, as that (in an holy approbation thereof) you will willingly submit and subscribe to the same.

Exorcistes.

Nay sir, howsoever I doe happily iumpe with your selfe in the soundnes of *iudgements* concerning the sound truth of euerie thing handled before: yet may I by no meanes submit to your *motion* for many *respects*.

Orthodoxus.

What man? doe neuer say so for shame. Shall any *respects* (how substantiall soeuer in outward appearance) so much ouerwaie your *enlightened iudgement*, as that they should foorthwith enforce your *vnruely affections* against your owne *conscience*, against the common consent of *writers*, yea and which more is, against an *apparent truth*? God forbid that so grosse a corruption should euer discover it selfe. But goe to lay open vnto vs those selfesame *respects*.

Exor-

Exorcistes.

First, by such a submission, I should be discredited much, be deemed too to inconstant, yea, & accounted but a cowardly dastard: in, now growing wearie vnder that selfesame crosse, which I haue hitherto, so confidently, and so couragiously endured.

Orthodoxus.

Oh, now I perceiue, what hath hitherto with held you from submitting your selfe to authority: namely the paltry respect of your *worldly estimation*. But, goe to, let vs soundly examine the seuerall points of this your *primary respect*.

First therefore (concerning your supposed discredit, by such an holy submission) doe know this I beseech you, and beleue it for certeine, that, it is vndoubtedly a good *Christians* praise before God, and his church, to cease to do euil, and to learne *Isa. I. 16. 17.* to do well: and which more is, to submit him selfe, his senses, his reason, his wil, and all his affections to a sounder dexteritie in all things, and to bee onelie constant in that which is good.

As for valour and courage, we must hold this for infallible truth; namely, that onely in good matters, it is good to be feruent and zealous, whether the Apostle (I meane any of the godly) be present, or absent. Yea, and to be highly ashamed of the ignorance of your owne soule: but, not ashamed at all, to submitte to the truth.

As for constancy vnder the crosse, consider I pray you, whether that which you suffer, be the true crosse of Christ, or a iust scourge for your finnes. There were three (you know) on the crosse at once: the first a saviour, the second to be saved, the third to be damned. All these, they endured the selfesame paine, but, did not all vndergoe the selfesame cause. So then, it is not the martyrdom it selfe, but, the cause of the martyrdom that maketh a martyr. You are not therefore, simply to reioice in suffering: *Aug. in Psalm. 34. part. 2.* but, in suffering especially for righteousnesse sake. And, who is it (I pray you) that can harme you at all, if only you follow the thing that is good? *Math. 5. 10.* On the other side, what praise is it vnto you, if, when you be iustly buffeted for your owne faulces (as herein you haue been) you take it patiently? But, if when you do wel (which vndoubtedly you should do in yeelding submission) if then (I say) you suffer euil vnder the crosse (by vndergoing with patience, *1. Pet. 3. 13.* the

the cynical censures of some giddy conceitours) this is thankworthy and acceptable before the Majesty of our eternall God. And therefore, this your primary respect for not submitting your selfe: it is (you see) very fond, and preposterous.

Exorcistes.

Yea, but by this my submission, I should giue our aduersaries great occasion, to insult over the brethren afresh in farre better causes then this: as we found by experience, how highly they triumphed over the intended discipline of late, by reason of *Hackets, Arbingtons* and *Copingers* seductions.

Orthodoxus.

If your owne dealings, in these your preposterous courses, doe as deeply discredit the holy ordinance of praier and fasting, as *Hackets* seduction disgraced (in the iudgement of some) the intended church discipline: I hope then you will neuer account, much lesse entitle them aduersaries to sincere religion (howsoeuer opposite to these your practises) that shal seeke, by due meanes to suppress the irregularity of your intemperate humour.

Otherwise, if these your disordered attempts haue ministred iust occasion for any to insult over the brethren (as you say) afresh, in far better causes then this: when you see such fearfull effects to follow your fooleries, you may neuer blame the insulters themselves, but your owne indiscretion.

Howsoeuer, I do aduise you in all loue, to reckon this late-giuen occasion as the very principall among the rest of your sins: and, make it a perpetuall meanes, to your better humiliation before God and men.

As for the inconsiderate and vnchristian insultings of any, ouer good and Christian causes; let not their euil dealings that way, make you to constant in euil.

Exorcistes.

But yet sir, by this so vnseasonable a submission of mine, I should scandalize the zealous professors, and offend sundry honorable, and noble personages, both Lords and Ladies, with diuerse others of good estimation: who (fauouring rightly the reformation) haue mightely affected my cause, and bountifully mainteined my person and state.

Orthodoxus.

Your conscientious reiecting of an inneterate error, and your
zealous

zealous entertaining of a newly *revealed truth*, can, ever scandalize such sincere professors, as are zealously, and rightly religious. As for offending any honorable personages or others in any account, who (*wishing reformation*) have hitherto affected your cause and maintained your person: know this, and know it for truth, that if those honorable personages (even in a sincere regard of some holy reformation) have hitherto affected your cause, so far forth at the least, as they supposed the same to be sound and good: then, doubt not at all, but that they will much more affect your holy and hoped conversion, so soone especially, as their enlightened judgements shall once but soundly perceiue the infallible truth. Yea and which more is, they will then be much more forewards in supporting your person and state, then euer before.

Otherwise, those your maintainers, they might be supposed to affect your cause, and to support your person, in an onely malcontentednes, rather against the persons of some in authority, then in any true mindednes towards reformation indeed. And which more is, you your owne selfe (by persisting as you doe in your error) you may be supposed of all (as you are shrewdly suspected of some) to be rather their humorist in an onely respect of their hier: then anie their approoued martialist to mannage these matters, in any right reuerend regard of their honours. This therefore (you see) is but a siclie respect, to hold you from such an holy submission.

Exorcistes.

Yea, but by such my submission, I shoulde forthwith deprive my selfe from all Ecclesiasticall functions. For, this is held an vndoubted truth, among the *preciser sort*, that a man so grossely false, doth make forthwith, a flat nullitie of his former ministerie.

Orthodoxus.

Put the case, that some (concerning this point) are much more peenishly precise, then prudently wise: will you therefore (in an onely regard of their itching humours) refuse to do good to your selfe and manie others of more temperate spirits? For, tell me I praie you, who is able to make a flat nullitie in any mans ministerie: but, he alone who enableth and calleth whomsoever he will to the ministerie.

Eius est dominare: cuius est construere.

Exorci-

Exorcistes.

Verie true as you say, (respecting *simplic his gifts and graces*) there is none able to make a flat *nullitie* in anie mans *ministerie*, saue onely the Lord. Howbeit (respecting the orderly *execution and vse* of those *gifts*) the Church, she may, and she ought to make a flatte *nullitie* in the *ministerie* of such as are grosse falne.

Orthodoxus.

If there be none other stoppage at all, to this your *submission*, but onely the feare of forgoing your *ministerie*, this feare I hope, it may soone be remooued. For, if none but the Lord, be able to *disable your gifts*, then none without warrant from the Lord, is able to *disable the orderly execution and vse of your gifts*. But no such warrant haue anie from the Lord in all the Bible.

Besides that, if the Lord bestoweth and continueth his gracious gifts in anie (being orderly called before to the *ministerie*) for the edification of others: who may without warrant, disanull, and discontinue the *orderly execution and vse* of those gracious gifts, in anie (being orderly continued in the *ministerie*) for the edification of others. For, if *vnfained repentance* doth set an offendour in *statu quo prius*, in his former estate, with God and man, notwithstanding any his *former offences*: why should not an *vnfained repentance*, set a poore *minister* (being *false by occasion*) in *statu quo prius*, in his former estate with God and man, for the orderly vse of his *ministerie*, notwithstanding anie his former offences?

Otherwise, why did not the Church in former times disanull and discontinue the *orderly execution and vse of gifts*, in *David*, in *Peter*, in *Paul*, in *Iohn Marke*, in *Demas*, and diuers other both *ordinarie, and extraordinarie persons*. In all whom did breake foorth no lesse apparant disorders then this one of yours: & yet (the Lord continuing in them his gracious gifts) the Church still enjoyed the vse of those gifts. Discharge you therefore a good conscience, by testifying truely your *vnfained submission*: and then, if the *Ecclesiasticall governors* (vpon aduised deliberation) shall deeme it conuenient to emploie you afresh in the vse of your gifts: let those your *preciser sort*, set vpon them (if they please) for such their *employment of one so grosse offending*. In the meane time let those *precise ones* be-
ware,

Gal. 6. 1. 2.

ware, least (in this ouer nice a conceit) they do fall (before they beware) into the *Luciferian heresie*: and be your selfe perswaded of this, that (notwithstanding these their owle-like hooings and scrikings in corners) you shall finde me verie readie to ioyne with you in this point against them all: Let them make publike triall thereof, whensoever they please.

Exorcistes.

Alas sir, by such my submission, I should vtterly depriue my selfe and my familie from all maner of maintenance. For, not onely I am made destitute alreadie of my former place: but which more is, I being by this my humble submission discouered, and discredited with the *Church of God*: what hope of future preferment?

Orthodoxus.

Howsoever your late practises haue iustly deprived you from all present supplies for your maintenance: Let neither the feare of such want, nor the needlesse distrust of any discredit in respect of your humble submission, be any meanes to withhold you from the dutifull discharge of a *Christian conscience*. No, no, be you rather assured of this, that your obstinate holding out with a setled pertinacie in this your peeuish opinion, it will more discredit you with the true *Church of Christ*, then your humble submission would do, by a thousand degrees.

Neither, let any fallie supposed feare of future wants, withhold you herein: both because true repentance depriues not a man from the fauour of God, or his fatherly providence, but bindeth them so much the more firmly vnto him: and for that also, this your refusall to yeeld, in an onely feare of some fallie supposed wants, it would but confirme that hard conceit which many haue had against you of late. Who doe generally giue it foorth, that (howsoever you cannot but perceiue your fault concerning these matters) you will neuer be brought to acknowledge the same. Because (in standing thus stoutly as you do to your tackling,) you do get better maintenance by your imprisonment, then you could otherwaies gaine by your enlargement. And therefore, if it were for none other cause else, but, to take away occasion from such as seeke for occasion to deprauie the holie profession, doe you forthwith submit your selfe to the truth.

Exor-

Exorcistes.

Sir, although (notwithstanding those the former respects) I should willingly submit my selfe to *authoritie*, yet then this vile inconuenience would follow thereof, namely, by that meanes, I should be reputed to be in some *practise* at least with the *yoongman at Mabgnilton*, with *Katherine Wright*, with the *boy of Burton*, and with many other besides.

Orthodoxus.

Surely, I cannot perceiue how your standing out, shoulde possible free you from that suspicion with men, if once they but reade Master *Harsnets* booke, concerning your *antihemicall conuention*, and *publike conuiction*: and those also exactly performed, in an *orderly course*, and a *iudiciall proceeding*, if the things he reporteth, be reputed for *truthes*. The which also we must be perswaded they are: vnles haply we do fondly imagine, that the *Commissioners* themselues; the *Register* also, being a sworne *publike Notarie*: the *yoongman at Mabgnilton*: the seuerall *deponents* being orderly deposed, and secretly examined apart: yea, and you your owne selfe, vpon your *corporall oath*, were all (iointly, and by one vniforme consent) confederate together, to finde your selfe gilty concerning the *causes* and circumstances, so *iudicially* propounded and prosecuted. And therefore, vnlesse you be thoroughly able to discredit that *course*, as a matter but forged, false, and erroneous: your standing out (as you do) in the *premisses*, it will rather aggrauate then lessen your fault: and apparantly demonstrate a *badde disposition*, both purposely perpetrating, and peeuishly persisting in euill.

Humanum est
errare: Diabo-
licum perseue-
rare.

Exorcistes.

Your selfe then it should seeme, is fully perswaded, that I, and the boie (by a *precompacted confederacie*) haue purposely deluded and coosened the world.

Orthodoxus.

How some others esteeme of it, I know not: for my owne part (I assure you) I am verie farre from such a *suspicion*. Yea, and this also I dare say for so many besides, as haue beene acquainted with your former sinceritie and vpright cariage: they are euerie of them, free from such a *perswasion*. This onely is that which we entertaine, and verie confidently hold for a truth. Namely, that the *gracelesse boy*, did gracelessly counter-
feite,

feit, and *knowisly* beare the world in hand, he was really *possessed of Satan*: when there was no such matter at all. But concerning your owne selfe, we do vndoubtedly thinke, that you being fully perswaded of the *perpetuitie of reall possessions*, as also, most strongly deluded with an *erronious opinion* of your owne abilitie for the powerfull *dispossessing of diuels by prayer and fasting*: did thereupon simply vndertake that trifling worke. This then is our *opinion* concerning your selfe in the *action*: namely, that the same was simply your *error in iudgement*, but no purposed *error in your practise* at all. This is that we would haue you reuoke: and this is that wherein we would haue you submit your selfe to authoritie. And why should you not willingly yeeld to the same? Thinke you it impossible for your selfe to be deluded by the *diuell*: or to be deceiued at all by a *cogging companion*? Was not the reuerend father Maister Foxe, and many others besides, as grossly beguiled by such counterfeit *crankes* as euer was you with this your falsely *possessed patient*? And therefore yeeld your *submission* for shame.

Exorcistes.

Nay sir, the *yoongman* (I dare assure you) he did not counterfeit the *matter*: but, was *actually possessed* at least. Else, you may likewise affirme, that his owne *sister*, *Mary Cooper*, did but counterfeit. For, she also (euen in the selfesame manner) was fearfully *tormented by fits*. Very certeine it is, that she did not counterfeit at all: but was vndoubtedly *possessed by the diuell*.

Sec M. Darel's
Apolog. pag. 31

Orthodoxus.

She was vndoubtedly, euen so *possessed* as her brother before her was *repossessed*, which thing also you *prognosticated*, accordingly as it came to passe: howbeit, neither of both their *fits*, were true *fits* indeed, but meere counterfeit *fictions*.

For first, if *Marie Cooper* was truly *possessed*: by whose *prayer and fasting* was she *dispossessed* I pray you? There was none other *meanes* vsed, to coniuere out the *diuell* from her, but the onely *bare newes* of your owne, and her brothers *conuention before authoritie*. It should seeme she was simply *possessed*, either with some *cowardly diuell* that could not, or with some *curteous diuell* that would not aduenture the triall: and therefore in a peaceable manner, they did *voluntarily forgoe the habitation which they possessed in peace*. And as for the *repossession*

which you so constantly foretold and auouched to be in the boy: the same is no lesse absurd then his *sisters possession* expressed before. For if there was in him such a *repossession* in deed: then, where was your *reioynder* for the casting of him out by prayer and fasting? Either he was not *repossessed* at all, and so your *prognostication* prooued false: or else not your selfe by praier and fasting, but *Iudge Anderson* rather (by procuring a *Processe, de uilica remouenda*, did driue out that dangerous diuell. In the powerfull execution of which *Processe*, he so canuassed that *cumberfome Spirit*, as he was glad to betake himselfe to the vttermost borders of *Egypt*: and euer since then, the countrey hath beene free from such dangerous *bug-boyes*, and therefore you may boldly submit your selfe.

Exorcistes.

If I submit to this motion, my credit is crackt in the world.

Orthodoxus.

August. in ser-
mon. Why stand you so much vpon your outward reputation before the face of the world: against the plaine euidence of your inward *conscience* in the presence of God? Or, why will you (in this case especially) so fondly respect the flying reports of *phantasticall* felowes? What will it preiudice your person, though blind ignorance should cancell your *credit* in the transitorie *tables* of worldly mens harts: when your owne *conscience* doth not rase foorth your name from the *everlasting Booke of the liuing*? Put case, that those *good reports* which the world doth affoord you, be not found to be faithfully *registred* in the closet of your *conscience*: then, what other effect can they cause in the same, but an inward tormenting *torture*? Put case againe, that those *bad reports* wherewith the vile world would besmeere your credit among men, be found vtterly false in the *consistory* of your secret *conscience*: Oh, what an exceeding great ioy will be resident there, and keepe in the same a continuall feast? So then, if your owne *conscience* accuse you not, you must not so greatly regard the caueles contumelies of *cinicall censurers*, as that for the same, you care not to torture your *conscience* with continuall torments. Neither may you be perswaded, that other mens *lying reportes* are esteemed more *authentickall* before the *tribunall seat* of *Christ the righteous Iudge*, then the *approoued testimonie* of your owne *conscience*, which stands there to be acquitted in *iudgement*. The premisses
therefore

Ambrosius lib.
de officijs.

therefore considered, I would advise you rather to respect *Seneca de moribus* conscience, then fame: for, fame may eftsometimes be forged, but so can conscience neuer, and therefore submit your selfe.

Exorcistes.

Alas sir, I am (by the verie force of your speech) so fearefully distracted, as I wotte not which waies to turne me. For, if I *stande out* (as hitherto I haue done) you will repute me to be peeuishly *obstinate*: on the other side, by *submitting* my selfe to your *motion*, I should but confirme the *Bishops* in their badde opinion concerning my *cause*. Who (suspecting me to be *confederate with the boie* in some cosening practise) haue hitherto handled me too too hardly.

Orthodoxus.

Your settled *pertinacie* in so apparant an vntruth, hath bred in euerie of them that *bad opinion*: and your peeuish persisting therein, doth more fully confirme them in such a *conceit*. Touching their hard proceeding against your *person*, if you simply respect the cause, they could do no lesse then they did: although yet (respecting especially your *place* and *calling*) it were to be wished, that (as well on their, as on your owne behalfe) a more considerate regard had beene giuen to the *maine cause it selfe*, without any such *eger persute*, or *preposterous apologies*, concerning *matters of fact*. For then, so soone as it had been made apparantly euident, that, there are now *no possessions* at all: your standing out in the matter would forthwith haue beene nipt in the head. Whereas they now (suspecting perhaps, that you had some sinister purpose to manage your *publike fasts*, by such a pretended *false miracle*) haue shewed the more sharpenes: and your selfe on the other side (surmizing it may be, that they onely maligning the *purity* of your pretended *profession*) haue continued so much the more obstinate. All which *inconsiderate courses*, and *preposterous practises* would haue beene fitly forestalled, if betweene you all, *the cause it selfe* had beene cleered. Howbeit, the *remedie comes neuer unseasonable*, which may fully effect the cure: and that I assure my selfe, may yet be accomplished by your dutifull and humble *submission*.

Exorcistes.

Sir, notwithstanding anie your *patheticall perswasions*: the *premisses* considered, I may in no wise submit.

Physiologus.

Master *Orthodoxus*, that which hath beene hitherto spoken may fully suffice to perswade any reasonable person, affecting the sincere truth with freedome of *conscience*. Howbeit, this fellow I perceiue, he is wholie ouerswaied with some *spiced singularity*, or with a peeuiish *selfewill* at the least, in not *submitting* himselfe to that truth which he is vnable to answer, for any thing hitherto heard. You haue (I confesse) beene toiled too much, respecting especially your present *meditations*, for the *Sabaoth daies exercise*: and therefore it shall not be amisse to put an end to our *conference*.

In the meane time, let *Exorcistes* repaire to his familiar friendes, and those of his *faction*, how many or mightie soeuer. Let him intimate our whole *discourse*, to their approoued iudgements. Let them duly consider, and exactly perpend the *seuerall points*: and then, let them (in a more *mature deliberation*) deuise with themselves, whether it be better for the man to *submit*, or still to *stand out* as he doth. If they aduise him to yeeld a *submission*; we haue our harts desire, and God the whole glorie. If otherwise they will haue him *stand fast to his tackling*: Let them signifie the *manner* how with the *time*, and *place*, for our meeting, and we will be readie from time to time to *conferre* with them to the full, if they accept of our offer.

Lycanthropus.

This is (in my simple conceite) a *Christian motion*.

Pneumatomachus.

If they dislike, they shall greatly discredit their *cause*.

Physiologus.

They are bound to praise God for your *Christian care*.

Orthodoxus.

Well then, in the meane time we will pray vnto God to enlighten our *iudgements*, to make vs *wise to sobriety*, and to giue vnto vs the *spirit of discretion*, that we may be able to *discerne the things that differ*, and to *approoue* only of those things which are pleasing to God in *Iesus Christ*: and so I take my leaue for the present.

Μόνη τῷ Θεῷ δόξα.

Soli Deo gloria.

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F I N I S.

Gentle Reader so many faults in the Printing as came to our remembrance, we pray thee correct as followeth: the rest (if any arise) we referre to thy godly wisdom.

Pag. 6. lin. 28. put downe *Orthodoxus* for the speaker. *pag. 21. l. 3.* for *executi-*
ours, read *executioners*. *pag. 106. lin. 4.* for *visible*, r. *visibly*. *pag. 205. lin. 31.* for
actuell, r. *effectuall*. *pag. 307. l. 34.* for *and of heat*, r. *an actiue heat*. *Item, l. 36.*
for *an actiue*, r. *and of an actiue*.